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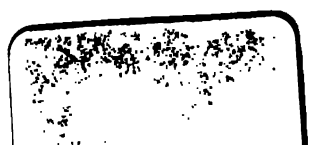

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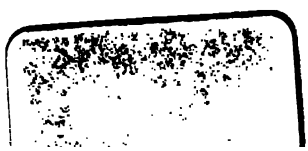

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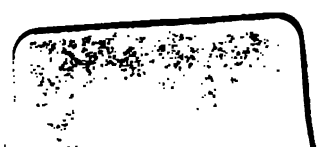


MARIA;

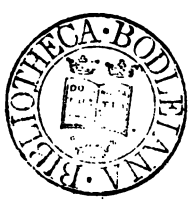
OR

REMINISCENCES OF DOMESTIC SCENES AND INCIDENTS

ILLUSTRATIVE OF

REAL RELIGION AS A LIFE, A POWER, A WALK, A DELIGHT.

By SILVANUS.



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NOTE.

THE writer of the following Memoir deems it right to state that the papers MARIA left were found to be quite unfinished. The portions taken from them and engrossed in it have undergone a considerable measure of revision; which, however, has in general been extended only to the form of expression, where verbal inaccuracies, or obscurities, or uncouth arrangement seemed to require it—the sentiment enunciated or the opinion given being for the most part kept sacred. The views of the individual mind have thus been respected, whether approval of these could or could not be always unreservedly rendered.

L. V. L., 1872.

MARIA;

OR,

REMINISCENCES OF DOMESTIC SCENES AND INCIDENTS, &c., &c.

"Maria's urn still breathes the voice of love."—ROGER.

THE power and activity of a moral principle, whether good or bad, may, in some measure, be estimated by the variety, greatness, and continuance of its spontaneous operations and native effects. Thus the influence of an individual character, or an individual act, may be found to ramify, extend, and continue to extend, in all coming ages of duration. A single seed cast into the soil may yield a hundred-fold. Increase in this ratio would, in a few years, accumulate to an amount that could not well be numbered. Thus does moral principle develop itself. The moment a thought escapes one mind and passes into another, it becomes a living power that may come to have a place in myriad minds, and extend, without pause or limit, the sphere of its operation. See how it speeds its way, and widens its domain of action! It is so with what is bad. In the course of life, how manifold and pernicious are the results which arise from the single gratification of an evil desire! How its influence and bitter fruit augment in the myriads that, in successive periods, pass under its impulsive sway and imitate its manifestations! What an amount of iniquity and woe has sprung from Eve's ambitious aim and

impious act in eating the fruit of the interdicted tree! Nor is it otherwise with what is good. The small spring becomes the rivulet—the rivulet grows into the stream—the stream swells into the river that increases and flows on without stay. So it is with the feeblest good desire, and the smallest good work. The little captive maid in Naaman's household thus expresses herself to her mistress on the matter of her master's illness: "Would God, my Lord were with the prophet that is in Samaria! for he would recover him of his leprosy." How humble the mean! but how important and vast the results! Thence came the first ray of hope to Naaman as he sat in the darkness of despair. A new impulse is given to his efforts for recovery—a new course of action is resolved on. Eventually, on complying with the prophet's direction, disease is dislodged from his body, and salvation is conferred on his soul. Through him, what an amount of spiritual benefit may have come to his relatives—his household and nation! How great may the influence of an individual life, when well regulated, and devoted to the well-being of fallen and woe-smitten man, become! It is, in its sphere of action, as salt in the earth. It is as light in the world. So far as the individual man speaks aright and acts uprightly, what moral and beneficial influence continually emanates from him, and circulates around him. Thus his moral power, through those on whom he acts immediately or indirectly, waxes by a series of agencies in unknown succession, both in the number and variety of the objects, and the magnitude of the interests affected. Nothing that he does shall be done in vain. What delight shall fill the heart when the Lord shall hereafter discover to him the beautiful and fruitful plants that, under his special blessing, spring up in solitariness and obscurity from the good seed which, by words and deeds, he had largely dispersed! Thus will he find that he has not lived in vain with regard to others; and that his work, which no lapse or surge of time can sweep into oblivion, shall follow him into eternity.

This important fact in the history of man, and of the providential special superintendence of Jehovah over those who serve and trust in him, receives instructive illustration in the life of Maria, though in its sphere comparatively limited, and in its duration not extending to three score years—unfolding, as it does, unreserved consecration to God, and to the benefit of fallen and wretched men. The amount of good done does not depend on the length of life, but on the proper and earnest manner in which life is spent. A few years faithfully devoted to the securing of great spiritual ends, will yield better and more varied results than a period ten-fold longer, not so dedicated to Christ and to the elevation and happiness of those encumbered by sin and oppressed with woe.

Maria was the youngest daughter of parents who belonged to the middle walks of life, and were high in reputation for personal integrity and practical godliness. In his secular vocation—that of a gardener—her father was eager, inventive, enterprising. Failing health led him to quit the profession, in the prosecution of which he had evinced much enthusiasm, and to give himself to agricultural pursuits in the latter part of his life. For several years he held the office of land steward. Regular in his habits, and exact in the performance of his duties, he soon gained the confidence of his employer. In this situation it was expected that he should shew the visitors, who frequently came from the neighbouring city on the Lord's day, the agricultural experiments and improvements that were going on, and explain to them the various matters in respect to which they might be solicitous to obtain information. But he revered the day of God; and when directed to accede to this service, he calmly, but firmly, refused, reminding his master that the day was not his, but the Lord's, and set apart to be devoted to his special worship, citing the command—"Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath; in it thou shalt not do any work." This steadfast adherence to the sanctity of the

Sabbath did not accord with the feelings and practice of his master, and was, no doubt, regarded by him and his companions as the offspring of narrow-mindedness and superstition. In many instances this non-compliance might have been sufficient to incur instant dismissal. But reflection here had deemed it wise not to part with a useful servant for such an inconvenience as this, and the demand was not again made on him. The regard and confidence of the family were not on this account in any measure withdrawn from him while he remained in their employ. His physical energies fading, he found it necessary, a few years before his death, to relinquish the trust he held, and to limit himself to the occupation of a small farm on the estate. He had thus more command of his time, and less toil and anxiety. During his residence near A—— he was a member of a dissenting congregation in that city. For a brief period he held the office of elder in that religious society; and, though some of his brethren may have had a greater measure of mental gifts, yet he was, if not superior, at least equal to any of them in the careful training of his family in the exact observance of the Sabbath, and the ordinances of the house of God—in the faithfulness and discretion in which eldership ought to be exercised—in zeal, and effort, and prayer for the spread of the Gospel of the Son of God and the conversion of sinners, and in circumspection of walk and conversation. He cherished a high sense of honour. In sincerity he was without flaw; and the religious sentiment was deep, pervasive, and abiding. As he lived, so he died. In his fifty-seventh year, the call to depart was given. It did not come without the needed preparation; and though he had to leave an endeared wife and six children—the oldest of whom was not more than twelve—he met his change with resignation, hope, and joy. In his last hour on earth, he desired that the children might be brought to his bedside, and, Jacob-like, so far at least as spiritual interest and tenderness were felt, tendered to the more advanced his solemn and affectionate counsels, and committed the anguish-wrung

mother and tearful progeny to his and their covenant God—the God who had become the husband of the widow and the father of the fatherless—not, however, forgetting the spiritual good of the Christian community with which he had been trained and meetened for heaven, and the increased progress of the Church of the Redeemer among the nations of the world. As life had nigh ebbed, he expressed a wish to see the infant. With melting heart it was brought to him, all unconscious of the impressiveness of the scene, and untouched by the uptearing of the root out of which it had sprung. In strong faith, and with overflowing fulness of heart, he then poured out his prayer unto the Most High—"God of my hope and salvation, in whom my fainting and failing spirit would trust—God, before whom my fathers did walk—the God which fed me all my life-long unto this day—the angel which redeemed me from all evil—bless the child. In mercy save and sanctify it. Take away its sin. Fulfil the promise—'A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my commandments and do them.' Father of the fatherless, in whom the fatherless and the orphan find mercy, may this child be the object of Thy special love and care. Be pleased to spare it. When it rises to years, may it be led to serve and honour Thee. Make it a blessing to others. Form it for the Church here, and for coming to the spirits of just men made perfect. In this pilgrimage, be its guide, and shield, and strength. In affliction and death, uphold, and comfort, and deliver; and when its life is ended, bring it to Thyself in glory. In Thee, as my covenant God, and the God of my seed, I trust. My heart and my flesh fail; but God is the strength of my heart, and my portion for ever. To Thy name be all the praise. Amen." He then fell asleep in Jesus. "Mark the perfect and behold the upright, for the end of that man is peace."

Maria's mother—an only daughter, whose parents occupied, for more than half-a-century, a farm of considerable extent in the parish of N——, and were much esteemed for their probity—possessed a strong mind, exalted moral principle, and rich invention. Difficulties only tended to stimulate her energies. Labour and sacrifice were held in no account. She had a large-heartedness, especially in ministering to the poor, and in contributing to benevolent and religious institutions, which far exceeded the means she enjoyed for gratifying it; and, yet, though comparatively limited in her resources, her hand was ever employed in some work of compassion and beneficence. She did what she could. But there was no ostentation in her labours of love and works of mercy. Her right hand did not know what her left hand did. There was entire freedom from artifice, pretension, and guile. Favoured with the religious training and excellent example of a very godly mother, the religious sentiment was genially fostered in her, and the beneficial fruits of the advantages which, in early life, she shared, appeared in her own spirit and conduct during her whole course on earth, and in nothing so much as in the care she took in rearing her offspring in the fear of the Lord. This she ever felt to be the principal thing, and she did not lose her reward. The good effects of this kind of training appeared in the future of her offspring. In some of them these were more obvious and decided than in others; but in all of them there remained sacred impressions of revealed truth, and the importance of the salvation of the soul, under which they came when privileged with her instructions and witnessing her example. Maria especially ascribed, as a mean, her knowledge and impressions of revealed truth, and any attainments that she had made in vital religion, to the sustained and prayerful maternal efforts that were put forth for her spiritual benefit. The counsels thus given she readily entertained, and the spiritual conversation thus enjoyed afforded her delight. And when her endeared

relative had, having reached a good old age, been gathered to her God-fearing progenitors, Maria never spake of her but with the most profound regard and the liveliest gratitude.

Maria's maternal grandmother was a strongly marked character. Quick in judgment, prompt in decision, resolute in obeying the dictates and impulses of her conscience, a keen relish for the true gospel of the Son of God, an unflinching and persevering observance of religious duties, both in public and private, were among the distinctive features by which she was known. Dissatisfied with the ministry in the parish to which she belonged, she, at no small inconvenience from distance and other circumstances, attached herself to the congregation in the city of A——, who enjoyed the ministrations of ——, the only truly evangelical minister in it connected with the Established Church at the time. When this worthy servant of Jesus Christ was called to give an account of his stewardship, she left the State Church and espoused the cause of the Dissenting society which was then being formed and organised, and which took root, notwithstanding the rude and withering winds of scorn which, for long time, beat upon it. He had been steadfast in his maintenance of the doctrines of the Confession of Faith in a period of very general unfaithfulness, and his teaching was highly valued by the more serious and intelligent portion of his people. In a letter to a gentleman in Edinburgh in 1742, he thus remarks on his ecclesiastical position and prospects: "Alas! How much is the Church of Scotland changed to the worse, which was once beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners. Her renown went forth among the churches for her beauty, but now she hath played the harlot; her beauty is departed—her adversaries are in the midst of her, they now break down the carved work at once with axes and hammers. To complain of these things is looked upon as a crime; they that would plead with their mother make themselves a prey. The sad things that now obtain among us

are causing many to stumble at the law, and to abhor the offering of the Lord." During his last illness some of the more devout of his congregation consulted him on the course they should take in the event of his death. His advice was that they should connect themselves with the new Dissenting community. This counsel they approved and followed. The Journal of 9th November, 1756, thus records the death of this influential pastor: "On Tuesday last, died in the 65th year of his age, and 40th of his ministry, that eminent and faithful servant of Jesus Christ, the very reverend and worthy ——, eldest minister in the city; a gentleman for piety and learning distinguished; in Church matters expert; a strenuous asserter of the Reformation principles, doctrine, discipline, worship, and government of the Church of Scotland; in the public exercises of his office, grave, awful, and serious; in conversation, agreeable and facetious; zealous in testifying against the defections of the times; in his integrity, as a Protestant and Presbyterian, firm and unshaken; in his ministerial work, indefatigable; conscientious in discharging the whole of his duty, and whose life was a uniform transcript of his doctrines; so that his death is to this place justly reckoned a general, and to many an irreparable loss." By this loss, Gospel light was nigh quenched in the Established Church in A——. The existing ministry were greatly careless in the performance of their pastoral duties. The religious tuition of the young, family visitation for sacred purposes, prayer meetings, and even attention to the sick and destitute, were nigh unknown. They were men of the world. If they got the fleece, they did not concern themselves about the spiritual and immortal well-being of the flock. They were of the unfaithful teachers whom the prophet Isaiah describes: "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping and lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own ways, every one for his gain, from his

quarter." So it ever comes to be with a State Church that enjoys for any length of time quietness and repose. It is only when some Dissenting convulsion shakes her bulwarks, and the Separatists gather strength and menace her foundations, that her priesthood throw off their inglorious and criminal sloth; and set about, as they best may, the work of an evangelist.

In carrying out her convictions on the point of Dissent, though she continued to share the regard of her domestic relatives, yet she found in none of them a kindred spirit. They were sober and honest, and, in a worldly sense, well-doing and reputable; but on the great business of salvation, they felt little concern. But this did not shake her purpose or cool her zeal. She had been taught that the redemption of the soul is precious. The Gospel of Christ had been hid in her heart; and made life and spirit to her. It was to her the treasure hid in the field—the pearl of great price; and she would sell all to obtain it. The obstacles which ever and anon arose from the indifference around her, did not divert her from her endeavours to keep the Sabbath devoutly, and to be—though several miles distant—regularly in the house of God, to join in his worship—to take and feed on the bread and water of life. Thus was she freshened and animated. In those public means she often found God to be a sanctuary to her, and the ordinances observed, to be wells of salvation, out of which she drew water. Thus did she grow and gather strength and prosper. She could truly say—"How amiable are thy tabernacles, O Lord of Hosts; my soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." "Blessed are they that dwell in thy house; they shall be still praising thee, Selah." "They go from strength to strength; every one of them in Zion appeareth before God. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness."

In those hours of trial, and when the societies of the

Dissenters were not very thickly planted, for they were at first few in number and in general humble in social position, sacramental occasions in the summer drew extensive gatherings. Adherents often came great distances to favoured places whose watchtowers were kept by men of renown who had "done exploits." The seat and centre of Dissent lay in the counties of Fife, Stirling, Perth, and Lanark. Small parties were wont at times to go at those hallowed seasons from —— to Dunfermline, a distance of not less than a hundred miles. This mother in Israel not unfrequently formed part of this band of sacred pilgrims. There were then no stage-coaches, and the journey had usually to be performed on foot. It was more than a week's employ, as they in general so arranged the matter that they might be forward to enjoy the benefit of the public services of the Fast-day, which was usually observed on the Thursday. In the spirit in which this devotement was made, there certainly is not a little to admire and emulate, however grotesque and fanatical to many it may appear. These tribes were wont to take provisions with them for their supply by the way; and as they proceeded onward to the city or place of their solemnities, they would, at stated intervals, take rest in some well sheltered spot where they partook of their humble meal; communed freely on the wonders and mercies of the cross of Christ, and the blessings and privileges of the Gospel redemption; and observed devotional exercises. These were delightful seasons of mental excitation and profit. "As iron sharpeneth iron, so the countenance of a man his friend." Thus did they "provoke one another to good works." These pilgrims had as a whole,—though no doubt there would be tares among the wheat, as there was a Judas among the twelve,—the baptism of the Spirit of light, and love, and holiness; and prosecuted their object rejoicing in the Lord their righteousness, and strength, and salvation. On these sacramental solemnities in those times, the Thursday, Friday, Saturday, Sabbath, and Monday were devoted to distinctive and appropriate

services connected with the observance of the Lord's Supper, and were either preparative, or commemorative, or gratulative, or confirmative. These gatherings, especially the open-air meetings on the Sabbath and Monday, with the servants of Christ that met at Gairney Bridge, and brethren of kindred spirit as God's ambassadors, must have been awakening, stimulating, and edifying. What a privilege to have heard these faithful witnesses for Christ's truth and cause, and the Christian's rights and immunities, proclaim the Gospel in all its fulness and pureness, and dilate unweariedly and earnestly on the measureless worth and unsearchable riches of our ever-adorable Saviour. What a heavenly and soul-stirring scene must a Sabbath evening after the celebration of the Supper in the summer seasons have exhibited, when thousands of deeply interested worshippers were convened, it may be, on some *brae* side, nigh some gentle rill or stream,—with the green hills, enriching rivers, fertile vales, richly foliaged woods, thickly planted villages and towns—the famed fields of ancient fight for freedom's rights and blessings—cities with their gorgeous spires, and castles with their defiant battlements, white canvassed barques gliding softly on the vasty deep—and the azure and serene heavens, all glowing in the mild radiance of a declining sun, open to view, —to hear the unfearing and vehement Dissenter, the great Ebenezer Erskine, having warmed and become energetic towards the close of the day's public services, pour out the meditations and yearnings of his heart,—"'Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.' Is not the Son of God opening to you just now, and to you in particular, the door of faith and hope, while he is saying, 'Now the hour is come, when the dead shall hear and live?' What are you? Are you among the dead? Is that your name? Are you a dead man, a dead woman, a poor dead creature, that neither men nor angels can make alive? Are

you deaf as well as dead, so as you cannot hear any other's voice but a man's voice? Is this your case? Is this your name that he is telling you of? Then he is speaking to you by name. What think you, is it you he is pointing out, as it were, and picking out among all this multitude? Is it your case that he is speaking to? Are you conscious to yourself that the watchman hath found you? That the word hath found you out and named you? Who, then, but the Son of God is speaking a word to your case just now, when the hour is come? O, sirs, do you hear the voice of the Son of God? Then, part of his word is here accomplished, *Now* is the hour when the dead are hearing the voice of the Son of God. Now is the hour for acting faith upon the word of life, when it is the dead hour of night; when Christ in his cause is crucified, when the grave-stone is laid upon his truth: it is said, 'At midnight there was a cry, Behold the bridegroom cometh.' It is at midnight he comes in mercy as well as in judgment; the midnight hour is his quickening hour: the God who commanded light to shine out of darkness, commands life to arise out of death. If the question be, "Watchman, what of the night?" What hour is it? Oh, is it not the dead hour of the night with you? Why, then, now is the fit hour for faith and hope to act upon this great promise of life from the dead. Man, woman, the Master calls you; though you be dead, and lying in your blood, he says unto you, 'Live; yea, he says unto you, while lying in your blood, 'Live.'' Though you have been lying dead in your sins all your days to this very hour, yet, behold, now is the accepted time, now is the hour, the happy hour, on which may depend a happy eternity; therefore, listen to the voice that speaks from heaven, 'O, earth, earth, earth! hear the word of the Lord;' and if, in hearing with the outward ear, there is a stirring among the dry bones, a shaking, and yet no breath in thee, O refuse not him that speaks from heaven; turn not away your ear, if you be not a refuser and rejecter of his call; the work of faith with power is a beginning; you

cannot contribute a mite of help towards spiritual life in you; but give way to him while he is yet speaking to you this very hour, and this hour it is done. Let your heart say Amen to this word while he is saying with a 'Verily, verily, the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.' May the Almighty Speaker say, Amen; and let all the people say, Amen. To his name be praise"

These were the plighted bands in defence of the sacred cause of the men of the covenant whom the Cavaliers—haters, as they were, of Gospel truth and vital godliness, implacable and unsleeping foes to all popular right and freedom—whom they drove from their dwellings and their sanctuaries, on whom they perpetrated the most revolting and merciless atrocities, and whose blood they profusely and even joyously shed; and whom Scott—ambitious of nothing so much as the praise of the blinded worshippers of rank, and royalty, and ancient dynasties, however worthless the possessors of them, and however faded their prestige and ruthless their doings—could wantonly caricature and vilify, to the indignation and loathing of the divinely enlightened throughout the land. Representations not founded on fact and truth, cannot long stand the scrutiny and common sense of mankind; and, so far, the fascinating but traducing tales of the Northern Necromancer, sporting with the sanctity of conscience and faith, will lose admirers as spiritual enlightenment and true religion advance.

The present rising teachers, with their precision and finish, and seemingly philosophical tendencies, may affect disgust at the plainness, frequent repetitions, numerous subdivisions, and ever-swelling power of those leal-hearted, self-sacrificing, Redeemer-loving, and sinner-compassionating heralds of Christ; but these were the men who, under God, made the Church of Dissent in Scotland. Yea, more, the preserved writings of these men, their protests, their discourses, even their efforts in poetry

—though it be true that these have not much, if any, claim to the inspiration of the Muses—are, with all their defects and exuberances, still the means, under the Spirit's blessing, by which by far the better portions of this Christian society are instructed, edified, and made to grow and flourish. The occasional murmur is to be heard from the lips of not a few of the sacred ministry in our time, that in the whole range of denominational pastorate, it is but too true that the Christian teacher of late, in many instances, appears to come to minister to his people, not as from the mount of Communion with God, but as from the school of a Plato, or a Kant, or a Strauss. The Cross, if not altogether forgotten, is but an incidental trope. The work of the Holy Ghost in the renewal of the human soul, if not wholly neglected, is glanced at in a closing sentence, apparently to keep some show of evangelism. It was not so in those days; and largely did God's dew descend on this Israel. The wilderness did blossom as the rose, and the desert became as a fruitful field. Oh, for more fulness and freeness in preaching Christ crucified for the Church, and for more of the regenerating work of the Spirit. These men and their successors may have had their weaknesses, and at times have shown an unchastened vehemence, the product in part of their age and their oppressions; but they had a clear view and a firm hold of the truth as it is in Jesus, and they preached it because they believed it and felt its power; and their appeals to the consciences of hearers rose naturally out of the portions of divine truth explained and illustrated, and were not, as is too often found to be the fact now, such as might, from their generality and pointlessness, be applied to the first verse of Genesis and the last verse of Revelation as aptly as to the passage to which they may happen for the time to be attached. By those men, when the enemy came in like a flood, the Spirit of the Lord did lift up a standard against him. "It shall be to the Lord for a name; for an everlasting sign, that shall not be cut off." There may be "a great forsaking in the midst of the land. But yet in

it shall be a tenth, and shall return, and be eaten; as a tiel tree and as an oak, whose substance is in them, when they cast their leaves, so the holy seed shall be as the substance thereof." It is true, this Israel's numbers are greatly multiplied, and its social and civil influences vastly increased; yet with all this outward prosperity, and while there may be very many in the Churches who know God in Christ, and value and love the Saviour, and prize the full and faithful preaching of his unspeakable and unbounded grace; and though, in many respects, this Israel is far in advance in the work of God compared to what it was in the period described; yet, as a whole, vital religion, individual holiness, domestic dedication to God, every-day Christianity, is sorely blanched and dwarfed. "Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits."

When Maria's mother was made a widow, she was cast, to a great extent, on her own exertions for the support of her family. The property left her had been encumbered in consequence of suretyship into which her husband had, in his generosity, unhappily entered a few years before his death—verifying the saying, "He that is surety for his friend smarteth for it." She thenceforth occupied a part of the property in A—— in which, by the deed of her husband, she had acquired a life interest. The task now imposed on her—the sustenance and education of her children—was onerous; but right well did she attend to it. By diligence and carefulness, and especially by the successful exertions of Maria, she, after the lapse of a few years, threw off all the encumbrances that were left upon it, and in the evening of life enjoyed it free and undisturbed. Her rising family were the objects of her ever watchful attention. This sprung not merely from a sense of obligation, though her sense of this was very strong, but from ardent affection and deep interest. With assiduity did she care

for their material wants. An education, such as her circumstances would allow, was given to her four boys. In due time they were apprenticed to the particular trades to which they were inclined; and having finished their engagements in their respective departments, and being all of them animated by an enterprising spirit, they found it to be advisable to leave the maternal home in order to prosecute their callings where the greatest advantages seemed to offer. This was an occasion of much anxiety to her. But she sought to acquiesce in the divine will. It was a time of much danger to them. How many, when they pass from under parental control and restraint, and enter upon new scenes and meet with new companions, make shipwreck at the very outset. It was with deep concern and downcast spirit that she parted with them. Then did she know the power and the pain of the statement, "Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth away; for he shall return no more, nor see his native country."

But she gave herself to prayer, and committed them to God who gives wisdom, and discretion, and blessing to those who ask them, and who alone can sustain and prosper. Her favourite son, a ship carpenter, went to sea, rose in his profession, but perished in the battle of Trafalgar. He saw Nelson fall, and, in a little after, had his right limb crushed to pieces, and soon sank through the unstopped effusion of blood, as the shouts of victory burst triumphantly from the conquerors. His leaving her was an event which weighed heavily on her heart, and she never seemed to regain the sprightliness and elasticity of spirits of which she had been possessed. As the winter's storm raged furiously, all her thoughts would centre on her endeared son at sea. At times her fears would unsettle her, but she remembered that "He who commandeth and raiseth the stormy wind, which lifteth up the waves thereof, maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet;

so he bringeth them into their desired haven." In course of time, her other sons went to foreign lands—two to North America, and the other to South America. The latter, a jeweller, well educated and high-spirited, followed his profession in Buenos Ayres, died in mid-time of life—leaving a widow and two boys to mourn his removal. Of the former, one of them, though ingenious and active, was unfixed in his pursuits and aims—fertile in device and ever caught by new enterprises; and, as the result, was ever in a struggle with difficulties and reversions while he lived; and the other, the eldest of the family, was prosperous in his vocation as a joiner. When his means increased he established an extensive and remunerative business in the Brewery department; and ere he reached the eve of life, had amassed a considerable amount of wealth. "The hand of the diligent maketh rich." As a member, and for many years also as an elder, of an Evangelical Church in N——, in the State of ——, the place of his residence, he was ever found ready for every good work. Though attached to his own denominational communion—a sister church to the oldest dissenting society in Scotland; and though he did much by his shrewd sense, wise counsels, and bountiful liberalities, to support and extend it, yet his efforts embraced the promotion and spread of religion in general. Among his bequests, he left a considerable sum for the maintenance of the Theological Seminary established at N——, the town where he resided, in his own religious connexion; and in aid of the Missionary schemes of that church. Nor did he overlook kindred institutions founded on Christian principles. Enjoying the growing esteem of his family, and a large circle of religious friends, he came to his grave in a full age, like as a shock of corn cometh in in his season. "The memory of the just is blessed." Two of his sons survive. One of them occupied for several years, with much success and honour, the Chair of Latin Literature and Ecclesiastical History in the College of ——; and at present, is

Professor of Exegetical Theology in the Theological Seminary at his native place.

But the mother's especial care was expended on Maria. This may have been in part on account of her tender age and delicate frame, and in part because she had discernment enough to see that her youngest daughter had natural gifts which claimed careful culture. Nor for this purpose did she withhold whatever her means could afford. Maria's education, though not the most finished which might even then obtain in the place of her residence, embraced all the substantial, and some of the ornamental parts of useful training. When at the schools, not only was she emulous to occupy high positions, and greatly successful, but in all recreative employs she was the centre and directress of her schoolmates, and the soul of every game to which they gave themselves. Invention even here was with her, ever at work. There was always some new enterprise, or some change attempted in old and favourite customs; and her compeers usually fell in unhesitatingly with the innovator's devices and harmless versatile freaks.

Maria was early taught to labour, and before she had reached her twelfth year she contributed not a little by her ingenuity and steady manual effort to provide for the sustenance and education of the family to which she belonged. Nor did she this grudgingly. She had a profound and unquestioning regard for her mother's wishes, whatever might be the toil and sacrifice the fulfilment of them might occasion. About this time Sabbath schools were beginning to attract some attention even in A——, and to gain some footing, amid much opposition, if not scorn, even on the part of ostensibly, and perhaps truly serious people. Her inquiring and active spirit, which her mother fostered when she thought it went in a right direction, prompted her to avail herself of Sabbath-school instruction. For several years she attended one of these schools superintended by ——, a very intelligent and successful teacher. To this work she devoted herself with much energy and persever-

ance, and always occupied a high place in her class. Often did she, in the subsequent years of her life, attribute her thorough knowledge of the Scriptures and the great truths contained in them—never forgetting, however, her obligation to maternal tuition and care—to the instructions with which she was in this seminary privileged, and to the personal efforts which she was, in connexion with it, required to make; and also the singular readiness and plainness with which she could communicate religious knowledge. Among her private papers there are some specimens of her essay-writing at this period; and though, if tried by a high and severe literary standard, they might not have much claim,—nor is this much to be wondered at, as the productions even of the most gifted minds at such an early period of life would fall far short if so tried,—yet they shew a strong expanding intellect, just apprehensions of divine truth, and a quick solicitude about the highest of all interests—the salvation of the soul.

Thus she writes on Repentance:—"Repentance means regret on reflection. It implies that something has been done amiss; that God's law has not been kept as it ought to be; that God has not been loved and honoured as he should; and that his favour and service have not been regarded as the sure source of true enjoyment. Repentance, then, is a painful reflection on a state of sin and guilt—of separation from God, of vile affection, and of unhappiness. It is a return to God with the heart from sin, and from the search of enjoyment in the pursuits and gains and pleasures of the world. It brings again to God. In the repentance in which the sinner truly returns to God the mind is enlightened by the spirit of God. He thus gets the knowledge of the law of God, which gives him just views of sin—its vileness and demerit; of the Lawgiver, his supremacy, holiness, and rectitude; of his own moral condition as depraved, and without strength and inclination to help and recover himself. Thus he sees sin in its true character, and is fully convinced of it. Thus he is

assured that he deserves punishment here and hereafter, and cannot do anything to secure the pardon of it and avert the punishment incurred.

"Repentance, moreover, involves sorrow for sin. When the sinner returns to God he feels sorrow for his sins. His sorrow directly regards God. He views sin as rebellion against the authority of God, and a transgression of his holy law. He feels thus: 'Against thee only have I sinned, and done this evil in thy sight.' He mourns for sin because of the excellence of the Lawgiver against whom it is committed,—the obligation to render obedience to the divine law which he has neglected, and the ingratitude for the favours which God has conferred on him which he has cherished. He deplores all his sins so far as he knows them. Every remembrance of them excites his regret and melts his heart. When he meditates on the love of God in the gift of Christ, and the love of Christ in the gift of himself for sinners,—on the cruelty and insult of men which he had to endure,—on the assaults of Satan to which he was exposed,—on the visitations of the justice of Jehovah with which he was smitten,—on the agonies he bore in the Garden and on the Cross,—on all that he suffered, in order that he might render satisfaction for sin and redeem the Church. He traces up all his sin to the corruption of his heart. He feels that he was shapen in iniquity, and that out of the heart 'proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man.'

"In repentance, there is also confession of sin made. Though the sinner cannot make atonement for his sins, yet when he is truly penitent, he makes full confession of them. He does so in secret, and openly when it is befitting to do so. He does not conceal his sins, or attempt to vindicate himself. This were to arraign the righteousness of the threatenings and judgments of God and insult his omniscience. 'He that covereth

his sins shall not prosper, but he that confesseth his sins shall find mercy.' The penitent uprightly says—'Behold thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom.' His secret sins he confesses only unto God, who seeth in secret. He dwells on their aggravations. He enumerates them before God, and mourns over them apart. If he has openly and frequently sinned, and thus given positive offence to the Church of God, he makes open confession. Thus does he seek to honour God, and to check, as far as possible, the baneful influence of his public transgressions.

"Besides, in repentance there is a forsaking of all known sin, and a walking with God in newness of life. 'He that confesseth and forsaketh his sin shall find mercy.' The sin loved is given up. If injury has been done to others in their property, or reputation, or connexions, he will do what he can to make reparation to them. These are works meet for repentance, which the inward spiritual change prompts to perform. If dissolute, he becomes pure; if drunken, sober; if avaricious, liberal; if unjust, righteous; if proud, humble. When Zaccheus was brought to repentance, he rendered restitution for the extortions which he had practised. If sin be not forsaken, if holiness be not cultivated, if Christ be not loved and obeyed,—repentance is not genuine. Every sin, however much cherished, must be given up. Christ's request is—If thy right eye offend thee, pluck it out; if thy right hand or foot offend thee, cut it off. For it is profitable for thee, having only one eye, or hand, or foot, to enter into life, rather than having two eyes, two hands, two feet, to be cast into hell, where their worm never dieth, and the fire is not quenched. 'Except a man deny himself, take up his cross daily, and forsake all that he hath, he cannot be my disciple.' All sin is abhorred and opposed. It may, indeed, exist, but it has not dominion. It is hated and resisted. If this is not

done, there is not true penitence. The tree is known by its fruit. 'Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.' Ahab seemed to have repentance. He humbled himself. He was clothed in sackcloth. But he did not restore Naboth's vineyard, nor cease to work iniquity."

ENCOURAGEMENTS TO REPENTANCE AND ITS NECESSITY.

"Many are the encouragements to cherish and manifest repentance. It is what God commands. He has thoughts of peace. He is inclined to show mercy to the sinner. 'God commandeth all men every where to repent.' God will readily receive the awakened sinner when he truly returns to him, and when, as the prodigal son, destitute and afflicted, he resolves to go to his father, and confess his error, and plead for mercy. His last resource is the compassion and kindliness of his father. God has given promises to the penitent. 'To this man will I look, even to him that is poor and of a contrite heart, and trembleth at my word.' 'If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' 'Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore, my bowels are troubled for him, I will surely have mercy upon him, saith the Lord.' This should encourage to come to God for pardon. The promises are made in Christ. When the sinner receives Christ in faith—which faith is the gift of God—when he confides in the sacrifice and righteousness of Christ; then the sins of which he truly repents shall be forgiven. True faith goes with and produces repentance,—and repentance prepares the sinner for exercising the faith which gives him an interest in the redeeming work of Christ, and receives salvation through him. Christ's work is sufficient

to save from all sin. He flees to him for deliverance from sin. He embraces Christ as his propitiation—as his refuge —as his 'all in all.'

"Moreover, the very vilest and guiltiest of sinners have obtained mercy and pardon. Was it not so with Manasseh—the woman who was a sinner—the thief on the cross—Saul of Tarsus—and not a few of those who crucified the Lord of glory. These and such instances shew that no degree of guilt can exclude the sinner, truly penitent, from forgiveness through the blood of Christ.

"True repentance is necessary. For all men are in sin. By their sin they have brought themselves into ruin. They are under curse and condemnation. The sentence pronounced on them is just, and the punishment it embraces will most certainly be inflicted. 'Except ye repent, ye shall all likewise perish.' The sinner in hardness and impenitence of heart cannot approve the salvation of the Gospel, and must, while in this state, come short of salvation. Without repentance there can be no true holiness, and no real meetness for heaven. It is true penitence that fits the heart for cherishing gratitude, contentment, patience, meekness, forgiveness of injuries. These are parts of true holiness; and without true holiness there can be no preparation for heaven. 'Without holiness no man shall see God.'

"Now is the season for repentance. 'To-day, if ye will hear his voice, harden not your hearts.' To-day is ours. It only is so. Yesterday is gone, and cannot be recovered. To-morrow may find us in eternity. Death cuts down in every age and stage of life. His summons cannot be delayed. It calls from friends, pursuits, pleasures, prospects. It conducts with certainty into the presence of Jehovah Judge. Oh that we did work while it is day, 'for the night cometh when no man can work.' Let us wrestle and pray; 'for we know not either the day or the hour, when the Son of man cometh.'"

THE RIGHT OBSERVANCE OF THE SABBATH.

"The Sabbath represents the portion of time that ought to be set apart to cessation from all unnecessary work, and to special religious duties in private, and in public social worship. It embraces the seventh part of time. One day in seven was thus to be wholly and continually given to God in all ages, among all nations. There is no limitation—no exception. The fourth command in the Decalogue is not a Jewish or ceremonial institute merely, though it was proclaimed from Mount Sinai, and placed in special connection with the Mosaic economy. Had it been ceremonial, it would have been abolished by the death of Christ, as were all the other ceremonial parts of that economy. But it takes its rise in the original formation of man, and in the constitution God gave him. 'And God rested from all his works, and blessed the seventh day, and hallowed it.' This must have been, not for himself, but for mankind. It is a positive precept, and involves in it what is moral—the obligation on man to consecrate a special portion of his time to the service of God. There is a moral fitness in it. God's service should be man's main business. Secular interests and business are apt to engross man. Positive seasons for the special worship of the Supreme Ruler are made in order to break in upon the current of secular employment and secular recreation, and secular thought and device. A fixed time—a fixed proportion of time—seems most conducive to gain the spiritual ends contemplated by the Sabbath rest. Thus it comes to all alike. The one class does not interfere with the other. The general example tends to contribute to the more careful outward observance. There is mutual stimulus and incitement. A seventh part of time appears to be a proportion well adapted to promote and secure the benign ends of the institute. Had the interval between the sacred times been much briefer—or

had there been only an hour or two of a given day thus set apart—then worldly things would have been forced into too near and constant contact with sacred exercises. The mind would not have had opportunity of coming to those sacred times disengaged in any measure from the secularities of the world. A certain distance between the sacred times—as six days—and a certain continuance of time when the sacred period should come—as one day—seems best calculated to promote and secure the ends, both physical and spiritual, designed by this ordinance. A longer interval of secular days than six would have given too much prominence to secular business, and been detrimental to the physical constitution of man, as well as contributive to his natural proneness to very deep inconcern about his spiritual and everlasting well-being. This arrangement, as it is, shews wisdom and benignity, and a wonderful adaptation to man's condition, and wants, and tendencies."

From her personal "Notes on Books," it would appear that before she had reached her sixteenth year she had read much, embracing history, biography, philosophy, and general literature. Nor had her reading been desultory, as the amount of her information on very many subjects plainly evinced; though, while she read much more than most in her circumstances do, yet she read less than she reflected—a course she uniformly and earnestly recommended to her pupils. The time devoted to reading was snatched from the hours which should have been given to sleep,—manifesting her ardour and indefatigableness in the pursuit of knowledge.

Maria commenced business in the Millinery Department when in her seventeenth year. This was an important step; and was taken more from a love of independence than an inclination to secular employment, though she ever inveighed against idleness and aimlessness in life. It had its risks and its temptations. She was only merging into womanhood, with

little experience of the art itself, or in the methods of doing business, and with still less acquaintance with the craft and deceptions practised in the concourse of the world. But she was not, however, unqualified for her new position. She had honesty of purpose, and never employed wrong and doubtful means in the gaining even of ends that may be good. The obligations she incurred were necessarily incurred; but she laid it down as a principle, from which she never deviated, to keep short stock, and never to add to it, except when she saw a clear way of meeting payments. She thus avoided encumbering herself with unremunerative store, and established an unflawed credit. Her appearance even was much in her favour. In person, slender, stately, and agile; in countenance, delicate and comely. Her head singularly well-balanced, presenting a large and equal development; her eyes dark, and lighted up with intelligence and warmth of sensibility. The whole contour of her countenance indicated integrity, mental power, and genial temperament. In action, she was prompt and energetic; self-possessed, kindly, graceful, and unpretentious, her address was well fitted to interest and win. Her powers of device and invention were great, and never seemed to fail her. Her attention to the orders of those who employed her, whatever might be their rank or condition—the poor as well as the rich, the humble as well as the high—never fagged. Every article done passed under her own inspection, and received the highest finish its importance required. In her advices to her employers she was frank and disinterested, and never lost sight of adaptation to station and circumstances, as well as of regard to economy. Their comfort and profit were ever duly consulted, though there was no profession of doing business without requisite remuneration to her establishment. She never exaggerated the value of her goods, nor flattered her visitors. Her love of independence kept her from fawning and servility. This gave dignity to her demeanour, which, however, was much softened with the ease which sprung from her versatile and

joyous temperament. By not a few of the ladies who sustained her, she was treated—especially on business matters, though not exclusively on these—as their confidential friend. Often would they, in the most winning manner, invite her to domestic intercourse; yet so sensitive was she on the point of self-respect, that she never availed herself of their well-meant kindness, inasmuch as she could not do so but as a person in business, and, therefore, not on a footing of perfect equality. On this ground she always chose to abide by her position while she was in it, and by the circle to which she thus had access. Nor did she ever lose by so acting. As it was her predominating bias, she might be held as proud and reserved. As years increased and trials multiplied, the force and activity of this bias was greatly abated. At no time, indeed, was she inattentive and unkind to the humble and the destitute. She would especially encourage intercourse with such, if they were on the side of religion and godliness, with all readiness and heartiness. Wherever she found this, she so far found a kindred spirit and felt a common interest, and cherished a common hope.

In the prosecution of her business, Maria had occasion to go, late in spring and autumn each year, to London, to select a fresh supply of goods, and otherwise furnish herself for the season. The journey from her native place to the metropolis was usually made by sea; and, during the greater part of her business-life, sailing packets were the common means of transit. During these voyages, extending over ten or fourteen days—and sometimes more—she formed friendships with not a few lady-passengers, who, from her varied information, excellent conversational power, kindness, and cheerfulness, induced them to favour her much, and to contribute their aid in advancing the interests of her establishment. These periodic trips she much relished. They were a relief from the cares and toils of business. She was a dauntless mariner. In those days, at least, she had no fear of the dangers of the deep. However

great and formidable the difficulties might be, she was ever ready to encounter them. The ocean-vastness,—its mighty strength, its ceaseless activity, its ever varying aspects, though but one wild boundless waste of waters, its countless ships, carrying on intercourse between remotest nations, bearing on the civilization and present spiritual and everlasting well-being of the race—ever awakened her admiration, and drew her into large-hearted anticipations of the Church's coming glory, and the world's coming regeneration. The very storms and perils roused her energies, and filled her at once with awe of Ocean's God, and with unshrinking confidence in him as its Ruler. At times, even in the raging of the tempest, and when the billows were mounting up to heaven, she would contemplate with rapture the appalling and menacing heavings, and the astounding noise of the vexed deep. When the sea seemed to yawn but to engulph; and when trembling would have seized many of her less firm companions, she would animate and hearten them. Her hope was large. Her courage never gave way. Shipwrecks were not spectres that then haunted her. When sailors even had at length become silent and solemn, she felt no misgivings and no alarm.

It was in eighteen hundred and seventeen that she visited London for the first time. The endless varieties, scopiness, and entire freedom of the metropolis were highly congenial to her temperament. Each individual follows his own peculiar aim, without any diversion whatever. When in London she met with a good few Scotch friends. She had not mingled with them long till she found that the Sabbath was very carelessly observed—often openly and flagrantly desecrated. How much the reverse of all this was the practice which she had seen under the maternal roof, or among her chosen friends. The scene was one of snares—the time was one of danger. She had ventured into the scenes of gaiety and pleasure; and from the ardour of her constitutional temperament, she might have gone far in frivolity and pastime, and been caught and taken irrevocably.

But her conscience smote her, and her religious education, and the impression it had made on her, with the guiding hand of a gracious providence, stayed her in this course, and soon brought her to resolve to quit the circles that encouraged vain amusements. From this resolution she never afterwards swerved; and in reflecting on this crisis in her history, she was wont adoringly to magnify the care and mercy of her covenant God, that kept her from being drawn by the fashion of this world into the ways that lead to perdition. With the sanctity of the Sabbath, though often exposed to solicitation and even snare, she never tampered. It was to her the day of the Lord, and she gave it wholly to him. Her Scotch training had been the means of giving this decided direction to the whole current of her convictions and feelings, and she was ever grateful to God for so preserving her. Often did she dilate on the perils which young people, on coming to the metropolis, had to encounter. Their natural love of show and pleasure—their inexperience and incaution—expose them to the artifices and fascinations of the vicious with whom they may come, as friends or otherwise, into contact. What myriads are thus quickly and imperceptibly drawn into the whelming vortex of ruin! To not a few of her acquaintances who had come to London to reside, and who in their native place had been favoured with religious tuition, and had a fair Christian reputation, did she, in after life, in the spirit of deep lamentation, recur, as having made either entire shipwreck of their profession, or become so deteriorated as to be little differenced from the profane world. How speedily, and with many how thoroughly, do they throw off all regard to the Bible, and Sabbath, and Sanctuary, and seem to glory in the openness and completeness with which they could do it. Many and painful were the instances which came under her notice. "*June*, 1818.—Met N—— at a friend's house. He had in early life connected himself with the church of which I was a member. He then attended the weekly prayer meetings, became a teacher in the Sabbath School, abounded in his exertions in

behalf of Bible and Missionary Societies, and was careful in visiting the sick. His business not coming up to his wishes, he embraced an opportunity of settling in London. After he had been there for some time, it was much to my astonishment that I found that the zealous professor and energetic Sabbath School teacher had given up almost all attention, even outwardly, to religious observances. He had connected himself with the Episcopal Church; but he seldom went to its services. The Sabbath was chiefly appropriated to recreations and excursions into the country. He laughed at the preciseness and strictness of the Scotch Dissenters, and was ready to trace these to a limited education, partial knowledge of the world, and sectarian prejudices. He would even hint at the insincerity of those professors who were always canting about their religion; and the hypocrisy and worldliness of most of those who were teachers of Christianity. The marked and mournful change which N—— had undergone, the irreligious sentiments to which he gave expression, and the downward course on which he was obviously running, deeply and painfully affected me. I endeavoured to draw his attention to what he seemed to be when in his native city; but this was met with hilarity and ribaldry. I reminded him that Christ and his Apostles had said—'Ye cannot serve God and Mammon'—'How hardly shall those that have riches enter into the Kingdom of God. For it is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God'—'And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall these be which thou hast provided?'—'Demas hath forsaken me, having loved the present world'—'If any man draw back, my soul shall have no pleasure in him.' 'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery in-

dignation which shall devour the adversaries.' To all these and similar citations, his reply was that he had gotten different views of what the Bible contains, from those which he once had. He had been under the trammels of education, but was now happily freed from them. This closed the communing on this subject; and from what I afterwards learned, N—— still persevered in his defection, and, if possible, grew worse and worse. He was a painful instance of the representation which Paul gives when he states, 'For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance,—seeing they crucify to themselves the Son of God afresh and put him to an open shame; for the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned.' He became as those whom Jude describes,—'Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.' How numerous are the instances of such departure from the profession of religion, and from the truth and ways of God everywhere; but especially in the large cities, and most of all in the Metropolis, where the seductive influences are always present—ever varied, and aptly adapted to catch the unwary,—and powerfully insidious in their action on the corrupt heart. How many even of the teachers of Christianity fall victims before these fascinations.

"*July*, 1820.—Saw the son of a minister in the place of my residence, highly gifted, educated for the work of the ministry, and settled over a large congregation in

London. In the pulpit he was energetic, brilliant, and eloquent. Great were his attainments. His manners fascinating, and his society much coveted by the wealthier Scottish families. His pulpit ministrations were pointed and stirring, but chiefly oratorical. But in course of time he came to tarry long at the wine, and neglected the precept—'Be not drunk with wine; wherein is excess.' And along with this, 'the woman, subtle of heart, whose house is the way to hell, going down to the chambers of death, caught him.' It was not long till he lost his church and his office, and sank into infamy and wretchedness. His popularity had fostered self-reliance, and rendered him unwatchful. His gifts became a snare to him. How it wrung my heart, as one day on my way to the city on business, I observed the abject, palsied, and blotched apostate, attired in seedy clothes, selling ballads and tracts! 'Whoredom and wine draw away the heart.'" . . . .

"*May*, 1823.—I perceive the truth and feel the force of the caution Paul gives in regard to the perils which are connected with the pursuit of the world. 'But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.' The traffic of the world, and the toil which arises from it, tend to engross too much. It is necessary to bend the mental energies to it, in order to transact it with credit and with advantage; but it needs to be constantly and carefully guarded. How it insinuates its influence and gains on the heart! How apt is one, from the notion of the indispensableness of attending to business, to become a thorough votary of the world. 'The care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.' What a vain and vapid portion would the world be to the undying soul. 'What shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in

exchange for his soul." In the things of the world—its bustle, its ceaseless varieties, its gaieties, its distinctions, its frivolities, its pastimes, its entertainments—I can find no true enjoyment, no repose to my heart, no satisfaction to my soul. There is nothing with many of my friends in the Metropolis but contrivances how to dissipate time, and preclude the opportunity of silent reflection. Entertainments with the usual accompaniments—cards, music, the dance; and the usual sequence, the theatre, the opera, etcetera—without intermission. The music I may relish. The dance can only be for children. With others, it cannot fail to be an incentive to evil. The card-table is a snare, a folly, an abomination. On an evening recently several friends solicited me with much earnestness to go along with them to the theatre. I assured them that I had no sympathy with such entertainments. They twitted me on my Scottish prejudice, and descanted largely on the refining influence of the stage when well regulated. 'Well regulated!' was a most important condition; and it seemed to me not to be possible so to regulate it as to be promotive of virtue; and if it were so regulated, it would not be encouraged and sustained. It was its unvirtuousness that made it popular. It was to gratify the vicious bias in the human heart. How otherwise could it be? How indecorous the attire! What indelicate attitudes! At times, what obscene speech! What innuendoes! What abuse of the name of God! What ribaldry and trash! But from their urgency, I hesitatingly complied. It was 'Othello,' and Kean was the attraction of the evening. When the whole scene was over, I asked myself, what a school for the cultivation of virtue is this? What connection can this have with communion with God, and with preparation for eternity? What moral good can come from all this sensuous glitter—this secular fascination—this fleshly provision? My conscience smote me. It remonstrated. It enquired, 'Is this a place for a disciple of Jesus Christ? Is this the house of God? Is this the gate of heaven? Would Jesus Christ,

who said, "Let your conversation be yea, yea, and nay nay," and Paul, who said, "Be not conformed to this world," have come to such a scene as this?' I vowed in the strength of the grace of the Most High that I never should revisit this scene, or go to any other such place of worldly amusement and dissipation. When I returned to my solitary apartments, and pondered on the events of the day, especially on those of the evening, painful and bitter were my reflections. I felt that I had been in the assembly of the wicked; that I had been where my master would not have gone—where he had counselled me not to go. It was a denial of him—a betrayal of him and his cause. Conscience asked, 'Is this thy kindness to thy friend; to him who agonised and died for sinners?' Conscience would quicken recollection and enquire, 'Did not I see thee in the garden with him?' Sin now rose in my mind in all its vileness and guilt. More than ever did I feel it to be a reality—a living and vicious power in me, leading me ever to depart from God and choose what he forbids, and what cannot profit me. There is the absence of resemblance to the law of God; and not only so, there is enmity against God and godliness—there is the neglect and transgression of it. There is the curse which all sin incurs. Sin robs me at once of my excellence and peace, and excludes me from the favour and fellowship of God. It attempts to trample on his authority, goodness, and holiness. The mind, once full of light and love and purity and peace, has, through this influence, become full of darkness and hatred and impurity and distress. What a change! 'The gold has become dim; the most fine gold has been changed.' The crown is fallen from man's head. 'By one man's disobedience, sin hath entered into the world.' We were shapen in iniquity, and in sin did our mother conceive us. Oh, for a deeper and more influential conviction of sin—of its power—its malignity—its penal results. Without this, I shall not understand aright its dangers; nor prize the salvation of the Gospel as it ought to be; nor flee with all

my heart and energy to Jesus as my help and refuge; nor cleave with steadfastness to Christ; nor watch against all sin and the temptations which induce to indulge in it. How treacherous the human heart! How imperceptibly, often how quickly, does it leave the Saviour and nestle in the world. Oh for more grace to preserve from sin and to incite to more active resistance to all that would lessen our love to him, and interrupt our communion with him."

Maria's stay in London extended, in general, over a month or six weeks, and was devoted to the purchase of goods, and the preparation of patterns suited to the locality where she carried on her business. She never risked much in speculation. This was an influential element in her success. In actual business, she was quick, expert, undilatory. Every moment was precious. Order was strictly observed. The present engagement was always finished before another was commenced. Great were the fatigues at times endured; but when she had a right object, nothing would daunt or crush her spirit. Her aim, however, was to acquire, in an unimpeachable way, a livelihood, and a moderate competence on which she might in due time retire, and give herself more exclusively to other than mere secular objects. She had a sternly calculating mind, and was never led away by the mere glare of an object, or the bright representations of those who might endeavour to persuade. She never allowed herself to be cheated into a fruitless undertaking. She had always a horror at obligations; and never would to any extent, even in the earlier and more pressing stages of her business, incur them. Her principle was to extend in it, if this had fair promise, as means might enable. Her increase was gradual and solid. It would be well if youths entering into business acted more on this principle, and understood better its moral power on the individual's own character, and its highly beneficial influence in securing the goodwill and confidence of those with whom they do business. This she ever found to be a tower of strength. How many gallant barques are, from neglect of this,

stranded ere very remote from the shore from which they had set out!

Her constructive power was exhaustless, and her taste never at fault. This secured for her a paramount ascendancy; and would have done so, however long she might have remained in business, and whatever might have been the qualifications and assiduity of competitors.

While in London, the pressure of business did not wholly prevent her from attending to what might contribute to her mental improvement. She was familiar with its noted places and various attractive sights; and understood well its endlessly-varying phases of character—combining, as it does, the features of all nations, and the vivid aspects of the different sections into which society is distinctly thrown, and the marked shades of colouring in which the mere men of the world or the devotees of vice appear.

Westminster Abbey was a scene to which she occasionally resorted, and where she mused on the mausoleums of the departed Great. In recurring to it she would, with quickened earnestness, remark on the vanity of earthly immortality,—"Ah, to what does all earth's most brilliant magnificence come! To what—but to the decay and dust of a gorgeous tomb which shall itself fade, and in the end be dissolved. The Prince and the Peer—the Statesman and the Hero—the Orator, and the Annalist, and the Poet lie there in rottenness." Meditating on these suggestive tokens of the emptiness and evanescence of the highest earthly greatness, and looking with the eye of faith and hope beyond all that is seen and temporal, she felt the truth and force of Massillon's sublime utterance in commencing his oration over the mortal remains of his august master, amid external circumstances of imposing pomp and awing solemnity—"There is nothing great but God!"

Amid the bustle and toil of worldly transactions, she was not so absorbed, or so worried and depressed, as to overlook her spiritual growth. In the evenings she would now and then

step into any tabernacle or temple that she might find open for public worship; and often found much enlargement and comfort in the sacred service in which she had the opportunity of engaging.

"*June*, 1825.—Heard the Rev. Ralph W——, of ——; the subject of discourse, the twenty-fifth and twenty-seventh verses of the third chapter of the Epistle to the Romans. The exposition of the passage was clear and earnest, in my apprehension, with a little tendency to undue minuteness in distinction. I liked the preacher much, not only for his quick and penetrating intellect, but mainly because he seemed to be deeply imbued with the spirit of true practical godliness, though I had no relish whatever for his subtle, insinuating, entangling, and pernicious efforts in the direction of Arminianism on the subjects of Election and Atonement." . . . . "Heard a discourse from the Rev. John B——, of ——. There seemed to be rather more use made of biblical learning than was at all for spiritual edification. His diction was exceedingly bare, husky, and unexciting; and his manner dogmatic and harsh; still the doctrinal statement was distinct, and the practical application pointed and awakening. I confess to have a higher relish for discourses I had had the privilege of hearing from the Rev. Ebenezer B——, of ——. I was always deeply impressed with the godliness of this minister, and the heavenly solemnity of his manner; as well as with the effective way in which he would establish a doctrine or enforce a precept by apposite citations from the sacred oracles. Instance on instance might be repeated. One may suffice meantime. With solemn sonorous voice, exclaims the preacher,—discoursing on the obligation of family worship, and the advantages arising from its careful observance—'Write Pagan on the door of that house in which there is no altar reared, and no morning and evening sacrifice offered on it to the true and everlasting God.' 'Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name; for they have eaten up

Jacob, and devoured him, and consumed him, and have made his habitation desolate.' While she now and then went to W——, P——, F——, and H——, yet, for her usual Sabbath ministration, she decidedly preferred B——, as coming nearest to her views of what the preaching of the Gospel of Jesus Christ should be, and as most fully meeting her wants as a guilty and helpless sinner. These religious exercises on the Sabbath and on other days of the week, were much prized by her. The Sabbath especially was to her a season of spiritual rest—of intimate, refining, and blissful communion with the Father who had begotten her to a living hope, and with the Redeemer who had loved and saved her. The ordinances of the sanctuary were as wells of salvation, whence, in the exercise of gracious desire and true faith, she drew the pure and life-giving waters that did refresh, succour, and animate her. In the city wilderness, whether in the metropolis or in her native place, she found all her 'well springs in God.' The Saviour, his person, righteousness, and redemption were supremely precious to her. It was with set preparation she met the periodic return of the Sabbath; and its arrival she hailed with delight, as the memorial of the risen and living Redeemer; of the achieved and glorious salvation he is exalted to bestow. Into all its services in private and public she entered with the full bent of her heart. It was fixed on God. Though she might not have always the same measure of ardour and enlargedness in heart, either in the secret chamber or in the house of God, from the presence at times of disturbing influence in herself, or from the character of the ministrations to which she might have access; yet the day of God, and the special exercises connected with it, were always to her the occasion of the liveliest interest, and the source of much spiritual enjoyment. As her great aim in all her Sabbath School teaching was to awaken in sinners a feeling of sinfulness and transgression and danger, and thus to direct them to the Cross as their refuge, so all preaching that had not this tendency directly, however well meditated and reasoned—however

beautiful in its composition and appropriate and elegant in its address, she held to be far short of the character of the Gospel ministry, and its results to be very remote from what should be desired and sought.

"In April, 18—, when on my way to London, I made the acquaintance of Mrs B——, of ——, amiable in disposition and fascinating in manner; but restless and disquieted. In the course of the voyage we became rather intimate. One morning after breakfast, the talk turned on the sources of true and lasting enjoyment. I said to her that the real source of true happiness lay in the favour of God, in the saving knowledge of Bible truth, and in the possession and cultivation of true godliness; but she did not understand this, and seemed perplexed. The gaieties and pastimes of the mere world were the sources to which she had resorted; though she confessed she had never found true satisfaction in them. There was always a craving for something not realized, that could not be gratified—a hunger that was not sated—a void that was not replenished. In the midst of the most brilliant assemblies, she admitted she was often oppressed with a sadness of spirit for which she could not assign a reason, and ever and anon something occurred to annoy and distress—the superior elegance of some of her sex—the richer attire of others—the gracefulness and wit in some one that may have attracted and gained the admiration of all. 'What recoil and bitterness are thus often suffered! What rising and burning resentment on account of neglect, fancied or real! What envyings and hatreds are thus sometimes awakened and fostered! What reviling! What relish for the tale of intrigue and gallantry! My heart was always in a vexation and turmoil.' Becoming somewhat communicative, she remarked that *they* had not been without their domestic changes and darknesses. A delightful girl rising into fifteen, lovely in features, kindly and genial in disposition, cheerful and affable, greatly devoted to the Bible and good things, went regularly to church and the Sabbath School, and often ex-

pressed wonder that papa and —— should take jaunts and have parties on Sundays. 'How singular we thought her. But a consuming disease, like a worm in the bud, at once wasted her beauty and her strength. On her bed of languishing she would talk about Jesus, and the love he shewed in dying for sinners, and said she hoped soon to be in heaven, to be with him without any weakness or any sin. She talked much about the evil of sin, the blood of Christ, the grace of the Spirit, and the new heart; but we did not understand these things or care about them. She would entreat us to be good, to love Jesus, to keep the Sabbath, and do what he commands. Thus did she vanish from among us, and there was a brief season of sadness and retirement. This change occasioned a painful void in my heart, which no mean I tried could fully make up. Travel, spas, city life, company, amusements of all kinds, novel-reading, and every other expedient failed to relieve from the uneasiness felt. An indescribable heaviness sat down on my spirits; and then, though I am still the mother of an interesting group of children, affectionate and healthy, and, so far as gone, highly successful and promising as pupils, my spirit withers as I think that their papa has fallen from his first love, and lives not as he ought with the wife of his youth. What a flaw in the domestic system is this! What a thorn in the heart! With this worm gnawing at the core, what ease and comfort can be enjoyed? It mars and darkens all. His very smiles and kindness are as poisoned arrows to me.' It was hinted to her that in the search of true happinesss there was a surer and more excellent way to attain it than that which she had chosen. There is 'the wisdom which is from above which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy'—'the fear of the Lord which is the beginning of wisdom'—the peace which those have who love and keep the law of God, and the yoke of Christ which is easy, and the burden of Christ which is light. It was urged on her that 'the world passeth away and the lust

thereof, but he that doeth the will of the Lord abideth forever,' and that she should read daily a portion of the Bible, for this was God's light to man to guide him to the fountain of life, and that in Christ's sermon on the Mount, the sources of true happiness, as given in it, are a real spiritual change of heart—a life of faith and godliness, the cultivation of humbleness, penitence, meekness, forgiveness, resistance to all known sin, submission to the will of God, communion with the Father, meditation on Christ, and heaven, and eternity. Abbot's 'Guide to Peace' was put into her hands. As to the Bible, she said she never had looked into it since she was at school, except it might be on a Sunday when in church, and did not think from her present recollection of it that it would be very agreeable and improving reading; but as it had been recommended as deserving a careful perusal, she would, when she had a leisure hour, glance over some parts of it. In a subsequent conversation she stated that she had hurriedly turned over a few pages of Abbot's 'Guide to Peace,' and remarked that he appeared well-intentioned, but somewhat ascetic in his notions and habits. She had also glanced over, she said, the third chapter of the gospel according to John; but she did not understand it, and considered several of the statements contained in it as irrational, such as what Jesus said to Nicodemus—'Except a man be born again, he cannot enter into the kingdom of God,' and felt very much as Nicodemus when he inquired of Christ—'How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?' The figurative character of the language was explained, as shewn in the reply to the question of Nicodemus—'Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.' The indispensableness of an entire spiritual renovation was urged, and the nature of this work was set forth as effected only by the power of the Spirit. In beginning, promoting, and perfecting it, the Spirit operates through the knowledge of re-

vealed truth. The reality of the inward work is known only by its effects. The corrupt tree that is made good will yield good fruit; but it must first be made good before it will do so. The sinner must be made a new creature; he must be brought to believe in Jesus; he that believeth on him is not condemned. 'Faith worketh by love and purifies the heart,' and trusts in God and prompts to render cordial and universal obedience. The solemn and important directions which the Saviour gives were exhibited: 'Seek first the kingdom of God and his righteousness, and all other things shall be added unto you.' 'Strive to enter in by the strait gate; for I say unto you many shall seek to enter in and shall not be able.' 'Work while it is day, the night cometh when no man can work.' After this conversation, Mrs B—— appeared to be somewhat impressed. She now often recurred to the Scriptures, and gave herself to prayer. She read with some concern Doddridge's "Rise and Progress of Religion in the Soul." The light of the spiritual day now began to dawn on her. Though dimly, she saw herself and the world in an entirely new aspect. She felt solicitude to understand the truth and the system of grace made known in the Bible. God's Spirit apprehended her. Thus she passed from death to life, and came out of darkness into marvellous light. Forthwith she followed Jesus. She did not now linger, but relinquished all the gaieties of the world of fashion in her subsequent life, and became assiduous in the observance of religious duties. The Bible was made her constant guide, and prayer was made her constant exercise. Now she lived in a new region—experienced holy impulses, enjoyed and delighted in religious exercises, and contemplated new and glorious ends. The instruction and reformation of her husband became a matter of intense concern, but all her exertions were without any apparent success. This much pained her. Though somewhat awed by her self-denial and meekness, and softened at times by her suasive appeals, yet he was bent on his course, and seemingly resolved to take its risks and results. She gave herself with

much zeal and steadfastness to the training of her children in the fear of the Lord. Under God, her labours were productive of much benefit. The good seed she sowed in their tender hearts was quickened and rooted. It grew, and yielded abundantly. They were prosperous olive plants around her table. What joy this gave her! What a stimulus to continued effort! What a precious and enduring reward! At the present time they are living and engaging ensamples of the saving power of the Gospel of the Son of God. One of the young men has devoted himself to the work of the ministry, and labours with no small measure of success. Mrs B—— is now a widow, and far advanced in years. She ripens fast for glory. Her first instructress has gone to the glorious rest before her; but she hastens to the same destination, and will, ere long, be with her in the land of uprightness, where the inhabitants are without spot, and the bliss is without alloy.

"*August*, 1827. . . . I have been much oppressed with the power of indwelling sin—much cast down with the fear that I may have been deceiving myself by supposing that Christ has revealed his love in me by his spirit, and called me out of darkness into marvellous light. I have so much interest in mere worldly objects, and so little in what is spiritual; so much concern about what is perishing, and so little about what is invaluable and imperishable, that I am apt to fear that all this is not compatible with the indwelling of the Holy Spirit. And yet I have not lost all desire of spiritual good. I am not without a feeling of regret for my engrossment with the world and its secularities. I see my backslidings, and they pain me. O my God, revive thy work in my heart! 'Heal my backslidings.' In thee, O divine and compassionate Saviour, I would trust, to preserve me from the temptations of the flesh, the world, and the devil. Thou art my refuge in the time of trouble. Thou art my shield in the season of assault—my covert in the day of the storm. Ah! my frail bark is tossed to and fro on life's ocean by the swellings of evil passion, and the gusts of outward

temptation, and it is a marvel to me that it has not sunk in the vexed waters. But my Redeemer preserves me when I go down into the measureless depths, and brings me up again; and in him I confide to bring me through billow and tempest to the haven of my desire. What carnal affection lodges within me! How frequent are my omissions of duty! What coldness of heart in the performance of duties to which I attend! How strong is my pride—the besetting sin of my nature! Envy I have not. I rejoice to see merit and in the success of merit. Vanity I cannot say annoys me. Flattery, however pleasantly offered, does not stir me at all. I feel myself insulted by those who suppose that I can be thus influenced and gained. Malice or vindictiveness I scarcely know, and cannot cherish. Though careful and economical, yet the love of riches and the desire to accumulate do not move and sway me. Under trials I am not given to murmur and repine. But my pride is strong and sensitive. The least designed neglect—the smallest meditated disrespect—any attempt to treat with arrogance or scorn, rouses all the energies and passions of my soul; and prompt me, for a time, to shew superciliousness and haughtiness towards those who thus do me wrong. How much I lose by the workings of this affection! My God! pardon my wanderings from thee in speech and in heart, my love of self, and give me grace to arm against the flesh. Clothe me with humility. It ill becomes a professed lover of the Saviour who was meek and lowly—one who has been brought out of a low condition of guilt and vileness, and plucked as a brand out of the burning, to cherish pride of understanding, or of heart, or of talents, or of attainments, or of profession. O my God, enable me to crucify this God-dishonouring and Christ-dishonouring passion! Give me an humble and an affectionate heart. Increase my lowliness of spirit. Preserve me from cold and speculative views of the blessed Gospel. Kindle the fire of heavenly love in my soul. Draw my heart with earnest longing to thyself.

"*September*, 1828. . . . How wonderful the love of

Jesus to me. In his infinite mind from eternity, he saw me in sin, and cast out; and had compassion for me. When he became man and gave himself a ransom for the sins of many, how unsearchable the love that actuated and sustained him! How great the redemption he thus achieved! How invaluable the blessings he thus procured and has to confer! How amazing the mercy he shewed me, when he called me, and gave me a new heart, and brought me to know his worth and trust in his righteousness—me who was in enmity and waywardness—in forgetfulness of God—in neglect of my soul—and in deep inconcern about my future and everlasting condition. Verily he is found of them that sought him not. I was lost, and he found me. I was dead, and he said to me, 'live.' Ever adored be his name, who hath had mercy on me. From the spiritual change which I feel he has wrought in me, I know and believe he has loved me, and been made sin and a curse for me. But for what he has done as my sufficient surety, I had perished in my sin. May I prize aright his love—his mercy—his sacrifice—his blessings. May I see more clearly and feel more impressively my inexhaustible obligations to him for what he has wrought for me and in me. Divine Spirit, dispose me to give myself wholly and forever to him—to devote all that I have or may have to his service, and to the diffusion of his Gospel among fellow-sinners.

"Heard Mr F——n, on Sabbath evening. He discoursed on the eighteenth verse of the third chapter of the second epistle of Peter—'But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ'—with much simplicity and earnestness. I derived much benefit from the service. O God, enable me to grow in grace—to increase in knowledge and godliness—to employ, with increasing diligence, the means of spiritual advancement—and to guard against those influences which hinder it.

"Thursday evening attended Dr K——'s prayer meeting; the subject of exercise was the thirteenth and fourteenth verses

of the ninth chapter of the epistle to the Hebrews. There was much enlargement in prayer, and much practical and edifying instruction given from the statement—'For if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God.' May I value more and more the blood of sprinkling—the blood that cleanseth from all sin. Give me strong faith in Jesus, that I may possess more purity of heart and enjoy more solid peace. May my soul prosper and be in good health! Clothe thy redeemed people with health, and cause them to shout aloud for joy. May Jesus become the saving health of all nations. Blessed are they whom the great and skilful physician heals—recovers from their weakness, and sickness, and sloth,—and delivers from evil affections and vicious habits. If I would make progress in the life of godliness, I must not dwell on my hardness of heart, but recur to the infinite grace of the Spirit—or on the suggestions of the carnal heart; but recur to the declarations and promises in the word of truth—or on my want of power; but recur to Christ's love and faithfulness and omnipotence—or, on my fears and obstructions; but recur to the grace that is in Christ, and the benign saying—'In quietness and rest shall be your strength; stand still and see the salvation of God.' I would resign myself to my Redeemer for present preservation, and for future and everlasting deliverance.

"*March*, 1829. . . I am through indisposition detained this day from the enjoyment of the privileges of the sanctuary. May I understand more clearly and largely the reasons why afflictions are measured out to me. I feel I need them. I know my sin,—my absorbment in the business of the world, my forgetfulness of my Redeemer, my pride of spirit, my wanderings of mind, my vain imaginings, my self-trust, are among the

causes. Cause me to know my sins—to feel godly sorrow on account of them. Confer on me grace to enable me to forsake my sins, to repress the evil tendencies in my heart, to depend with unreservedness on Thee. May my affliction be made to produce in me the peaceable fruits of righteousness. Save me from my sins. Make me comely through thy comeliness put upon me, and all glorious within. Blessed be thy name, thou art not, though specially manifested in the sanctuary, confined in the communications of thy grace to it. Thou art to be found and enjoyed in the dwellings of Jacob, and on the bed of languishing—in meditation on thy word, and in prayer. Oh, how a vivid apprehension of thy love, and stable faith in the righteousness and promises of Christ; how the consciousness of peace with God through these, and of hope of eternal life, lighten the burden of affliction, and keep from repining and failing. What evil emotions are thrown up when the waters of the inner man are moved to their lowest depths, and the tempest of trial is fierce and long! May these revealings of evil tend to keep me humble and watchful, to make me more careful in maintaining communion with God, and in resisting the deadening and enthralling influences in the world.

"*October*, 1829. . . This day I have had the precious opportunity of observing the ordinance of the Supper. I have thus again renewed my engagements in the presence of the people to serve the Lord Jesus. I have openly given myself and all I have to him. May grace be vouchsafed to me to fulfil my vow! May I never forget it. May I never betray or deny my Lord. May I never give occasion in any part of my conduct to any of those who witnessed me at the table of my Redeemer, to say to me what the servant said to Peter when he denied his Master—'Saw I thee not in the garden with him.' It is my desire, my resolution in reliance on divine grace and strength, to renounce all sin, to live holily and righteously, to increase in faithfulness in doing the will of my Lord, to hold fast the word of life, and to hold it forth in my

walk and conversation, to avoid the snares and pollutions that are in the world through lust, and to purify myself even as he is pure. May I never conform to customs in the world that are frivolous in their nature and hurtful in their tendency, much less to those that are not only doubtful, but obviously sinful. May my speech be always cheerful, pure, instructive, edifying! May I give no positive countenance to foolish and vain and corrupt talk in others. May I make the Bible my daily study, the rule of my life, the source of my instruction and comfort. May the spirit of supplication dwell in me. May he be my guide in all my pilgrimage, and amid all the devious paths into which I might be apt to go. May he enable me to live by faith on my Redeemer, and in close communion with him; and keep me from trusting to my own heart, for it is deceitful. May he open to me the Scriptures, and enable me to grow in knowledge and wisdom. Incite me to increased diligence in making efforts to bring sinners to the knowledge of the truth as it is in Jesus. Oh, how little I have done in this work. How remiss I have been. How much business and business connexions and interests have interfered with this! May the love of Christ animate and constrain me to depart from all iniquity, and to labour more for the salvation of fellow-sinners around. . . "

In the course of a few years—from skill in her business, exactness in meeting all her obligations as they arose, and carefulness in expenditure—from being indomitable in energy and labour, indefatigable in perseverance, undeviating and unfailing in fulfilling all her engagements with those who employed her at the set time and in the required manner—Maria soon rose to the possession of a first-class establishment in her department, and secured, during the whole period of her connexion with it, the interest and countenance of a very large portion of the gentry in A—— and the contiguous districts, to a wide extent. As the fruit of her ingenuity and industry, she came to possess, if not affluence, at least as much as relieved her of solicitude as

to future sustenance, and as fully met all her own aspirations in reference to social station, personal convenience, and enjoyment. Having retired from business, she turned her benevolent attention to a very poor and destitute district in the city, and from among the children in it she formed a Sabbath-School, which met in her own house. Not a few of these children she clothed, that they might appear in decent attire when they came to her class; and all of them she furnished with books. For several years she laboured in this sphere with more or less success. Her notes contain some records of incidents that occurred in this scene of her exertions.

"*July*, 1830.—I feel growing interest in my Sabbath-School; but the results of the teaching seem, as in similar circumstances they usually are, very various. Some neglect the instructions, and continue in hardness and waywardness; others appear to attend to, and profit by, them. Some remain insensible to kindness shown to them; others are truly grateful. The obstacles and discouragements are oftentimes not small; but these do not divert me from the prosecution of the object sought—their improvement and salvation. At times, I think I see some dawning impressions of the things which pertain to the soul's spiritual and eternal well-being. It is my constant care to visit the parents of the children attending my Sabbath-School. When I have opportunity, I read a portion of the Scriptures, give short exhortations, and pray, and in retiring leave a suitable tract. Thus I go on with regularity and perseverance. Some little good may be done even in this very unpromising field; and these private attentions ensure the attendance of the children better. But what ignorance, wretchedness, and squalor! Oh, what temporal miseries arise from the doings and courses of wickedness! They are so great, intense, and appalling, that they might be enough to deter from the ways and works of ungodliness.

"In the course of my private visits, I came in contact with two girls—Jessie B—— and Eliza L——,—the eldest not more than

eighteen years, and both destitute and dissolute. I felt much concern about them, and urged them to come to my house on the Sabbath evening about the time my class dismissed, and I would give them instructions by themselves. At first they were unwilling to consent; but were at length induced to do so. They are not in entire ignorance of the Bible; but from the neglect and irreligion of parents, and bad examples of vicious companions, they had gone early astray, and any knowledge of Bible truth which they may have possessed had now no restraining influence upon them, whatever it may once have had. Indeed, they are disposed to despise all seriousness, and mock at the Word of God.

"*March*, 1831.—. . . . The two girls Jessie B—— and Eliza L——, have for several months past been receiving private instruction on the Sabbath evening after the close of my Sabbath School. Jessie B—— has never seemed to feel any interest at all in the exercises; and has been irregular in her attendance. This much affects me; for she has strong powers and kindly natural dispositions,—but hardened in sin and bent on her way. She rushes on destruction. Eliza L—— has at times come under serious impressions of the evil and danger of her course of criminal indulgence. She would own that she found the fruits of her past course to be indeed bitter—an enfeebled frame, the vilest enslavement, and the intensest anguish which springs from unsettledness, recrimination, and tremor. Horror occasionally overwhelmed her. The oblivion of annihilation she could not deliberately hope for. She had too much knowledge for this; and the stirrings and longings of her spirit forbade the thought. Perdition she anticipated. In her own apprehension she now stood on the brink of moral ruin. The fire of hell kindled upon her. No rest could she find. In knowledge of Bible truth she indeed grew; but this light only revealed to her the depth and hatefulness of her past profligacies—the enormity of her guilt and the extremity of her misery. The Bible she would read, but it was an agony to her.

She would pray to God, but her heart recoiled from it. The sense of her sins and the strength of her lusts bound up the springs of thought and emotion for this exercise. Fear and alarm imposed their dire restraints on her. Wherever she went, in whatever she engaged, she was the victim of unabated torment. The night was dreadful to her. The time for repose was the season of fitful and painful reflection. Thus did she suffer the beginnings of the second death. In her agitations and expiring hope she opened, at different times, her condition to me, and ran over some of the incidents and changes in her past history. And though extending only over a few years of open dissoluteness, yet how dark and repulsive the narratives. Still the sad tale had all the appearance of truthfulness. Verily the ways of transgressors are hard. It would seem her parents had resided in ——, and she had been employed in a woollen manufactory there. The City Missionary of the district in which they lived, called and engaged in religious exercise in the discharge of his official duties. By insidious speech and deceitful promises she had been seduced from the path of virtue on which, according to her own account, she had hitherto steadfastly walked. But having fallen from her integrity, she began to yield to evil habits, and ere long she entered on her career of infamy. How sure and rapid is the increase of evil tendencies when their gratification is once admitted!

"*June*, 1831. . . . When in conversation with Eliza on a Sabbath evening recently, she was moved and incited; and, in her wretchedness would think of God's mercy in Christ, and even plead for pardon and peace. But she could find no abiding relief. On this occasion I read to her the fifteenth chapter of the Gospel according to Luke, and briefly referred to the merciful character of God as represented in Jesus Christ, and the encouragements which sinners may derive from meditation on the provisions and promises of his mercy, to return to him and seek favour and forgiveness. I then prayed with her, and gave her a copy of Bunyan's 'Sinner Saved,' with some directions.

"*July*, 1831. . . . Eliza had not as yet found any sensible relief. To the various exercises recommended to her, she has carefully attended. She has gone at times to church. On one of these occasions, she heard a discourse from these words—'Our God is a consuming fire,' which deeply affected her, and the result is—that she has fallen under a powerful impression that there is no mercy for her,—that she is lost beyond the possibility of salvation. I tried to instruct her in regard to the nature and demerit of sin—the sufficiency of the satisfaction Christ has made for it—the freeness of the Gospel offer—the willingness and power of Christ to save to the very uttermost. I read to her the hundred and thirtieth psalm, and the narrative of the conversion of the woman who was a sinner; and urged her to pray for the grace of the Spirit, that she might be brought to see her sin, and truly repent of her iniquities, and forsake the ways of ungodliness and degradation.

"*October*, 1831. . . . Saw Eliza, who has been for several weeks under typhus fever. The medical officer of the parochial board had, I learn, for a while no expectation that she would recover. I have cared for her temporal wants, so far as necessity seemed to call; and have now and then, as discretion directed, offered a short prayer with her. In the season of her incoherence, she gave, I understand, strange fragmentary descriptions of the scenes through which she had passed. In her wanderings, she was at times in the dens of the vilest dissipation, and anon among the demons of darkness. But she was now slowly recovering; and in her affliction she had undergone useful discipline. She had, in her restoration to energy and some measure of health, gotten an insight into the character of sin and the emptiness of all sensual enjoyments, such as she had not before possessed. Her spirit is now very much subdued. She felt a lively interest in the Bible and its disclosures, but is in great doubt and fear. Still, I do hope now that a spiritual and gracious work is being begun in her. I read to her the history of the woman of Samaria; talked

a little on it, and prayed. The Saviour's statement to the woman—'Whosoever drinketh of this water shall thirst again; but whosover drinketh of the water that I shall give him, shall be in him a well of water springing up unto life everlasting'—seemed to strike her and engage her thought.

"*October*, 1831. . . . E—— is now re-established in her health, and what is better, she seems to be a new creature. The result of her meditation on the Saviour's communing with the woman of Samaria has, under the Spirit, been the cordial and unreserved resignation of herself to the Redeemer. She says she hopes in Christ, and looks for mercy and pardon on the ground of his righteousness and death. She sees her exceeding sinfulness, and longs to be made holy. What at least is encouraging in her, is her humbleness and tenderness. Her emotions are very much akin to those of the woman who, when she knew that Jesus sat at meat in Simon's house, brought an alabaster box of ointment and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with ointment. According to profession, I trust too in reality, her heart is with Jesus. She expresses her desire, in reliance on the grace of the good Spirit, to live to him and for him. She thinks—she believes she has been forgiven her sins. Having been forgiven much, she feels that she owes a debt she never could, in any measure, lessen. She seeks to do what she *could* in Christ's service.

"*January*, 1832. I am very much encouraged to find that Eliza has continued steadfast, and demeaned herself circumspectly. She has, some time ago, gotten into good domestic service, and has obtained admission to the Church. She has thus openly given herself to Christ. She felt the love of the Redeemer in his death for sinners, and her whole soul tenderly responded to the command—'Do this in remembrance of me.' I trust she has made the solemn declaration in faith, penitence, and uprightness, and with humble and grateful heart, and

that she will ever seek, and always as she needs receive, grace by which she shall be enabled during the whole of her earthly sojourn to fulfil her vows, to yield herself in all things to the Redeemer, and to walk worthy of her high vocation. May she seek, as opportunity offers, to benefit all who come within her reach, by her good example and wholesome counsels; and have an especial and prayerful and active concern about the reclamation of the dissolute of her sex.

"*March*, 1832. The corrupt principle in the heart is strong, insidious, artful, resolute, and persevering. When I suppose it is weak and sinking into absolute imbecility, in a moment it may rise into energy, and sway into much thoughtlessness and frivolity and sin. But strength comes from the declaration when it is regarded in faith—'Sin shall not have dominion over you; for ye are not under the law, but under grace.' Thus my Redeemer assures me that sin shall not prevail. It is, indeed, a formidable power. I fear its influence. I abhor its presence. I dread its triumph. I suppose that it is in subjection; but anon I am led captive by it. But my Lord and Saviour encourages me to arm myself against the flesh, for 'sin shall not have dominion.' His promise is, 'I will subdue their iniquities' —'I will sprinkle clean water upon you.' Ah! sin aims at absolute dominion. It would have and occupy the throne. It is the Athaliah that would destroy all the seed royal, and sit upon the throne. But the young child brought up in the house of the Lord, and concealed there, shall yet cut off Athaliah, and reign. The heaven-born principle may be for a time repressed; but it shall not be destroyed. While Saul holds the throne, David is pursued like a partridge on the mountains. The good principle may be, for a time, as David when secreted in a cave, and in weakness and in peril, and the corrupt principle as Saul, who with his army eagerly endeavours to destroy his antagonist —the anointed of the Lord. The corrupt principle resists and would repress the feeblest breathings of the new life. It would quench the rising longings after Christ. But when Christ is

specially revealed to my soul by his Spirit and through his Word, then am I revived and enlarged.

"*July*, 1832. . . . There is oftentimes strong reluctance to believe the goodness and mercy of God in Christ. The mind may be enlightened in regard to this, and may even acquiesce in it as a fact; but in times of temptation, in adversities and troubles, there is not promptness and heartiness in believing it. How weak, at times, I am in this respect! But my Redeemer gives power to the faint. I remember the two disciples on their way to Emmaus. They believed Jesus of Nazareth to be the Messiah. They had distinct information that he was risen from the dead; but their doubts were not removed. 'We trusted that it had been he which should have redeemed Israel.' How does the Redeemer deal with them. 'O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory.' Ah! there is a strange reluctance to put faith in Christ's word and promises, when there are obstructions in the way, and when clouds and darkness envelop. The evil heart of unbelief prompts to depart from the living God. The way may be clear, but the deceitful heart recoils. Gracious God, help my unbelief—help me against it—lessen it by augmenting my faith in Christ. 'Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' May I not stagger 'at the promise of God, through unbelief; but be strong in faith, giving glory to God;' and be 'fully persuaded that what he had promised he was able also to perform.'

". . . Alas! how little I do for Christ and in his cause. What a barren record does the past furnish of personal vigilance and activity in doing good! How many opportunities of spiritually benefitting others in conversation and otherwise, have I failed to seize, or to improve, as I might have done. How forgetful have I been of him who died for sinners! How

little have I done to commend his love and his righteousness and salvation to others! How feebly do I realize my obligations to him! How dull are my spiritual sensibilities! It is my resolution, through grace, to spend more time every day in reading and meditating on the Bible, and in prayer; to separate myself more fully from worldly society, however agreeable and kind and engaging—the more that it is so, the greater the temptation to yield to its insidious and pernicious influence; to live more and more in accordance with the life of Christ, so far as imitable; to watch with ever-wakeful attention the state of my thoughts and affections. Oh, my Redeemer! remove the guilt of the past—weaken the power of sin in me. Give more strength to my faith, establish me more in holiness, and increase my peace and joy in thy service. My dependence is wholly upon thee. I desire to resign myself to thee now and for ever. In thee, O Saviour, I find all that is needed to make me happy. There was a time when I lived in enmity towards thee, and in deep disregard of thy favour and mercy. But thou hast called me from death to life, and shed light over my soul, and given me to discern thine excellence, and embrace thy righteousness, and receive thy salvation; and thus brought me to love thee, and cleave to thee with full purpose of heart. May every day allotted to me on earth witness my steadfastness in the faith, my zeal for the salvation of sinners, and my growth in meetness for glory."

"*June*, 1833. Have resolved to accept the hand of Mr ——. The indications of Providence seem to conspire to this. His office, position, and character meet my views. Our dispositions and habits harmonize so much that, under the favour and blessing of God, as much true happiness may be realized as is to be expected in this scene of sin and sorrow and care, from an union in which the parties are allied in gifts and temperament—whose walk is a walk in godliness, and whose pursuits are benevolent, and preparative to a blissful eternity.

"I have not run in this matter without often and earnestly

asking the divine counsel. In everything we are to make our requests known unto God. Good domestic relations and true domestic comfort are from the Lord. I feel not a little at parting with my beloved mother, whose main earthly stay and solace, for these twenty years past, I have been. I was fatherless from my cradle, and she nursed me with the care and affection of a widowed heart. She has ever been earnest for my mental improvement, my success in business, and above all, my advancement in vital godliness. 'Let my right hand forget her cunning' if I should ever cease to cherish her with the tenderest and most fervid regard; and, so far as circumstances will allow, to promote her temporal comfort and animate her spiritual hope.

. . . . "Alas! how foolishly my young relative has been acting. How unstable and wayward! Assuredly the card-table and the theatre are not the schools most favourable to spiritual stimulation and growth. How much this dishonours the profession he makes! May God restrain and draw him to himself. Ah, what if he be not yet cut off from the old stock and engrafted into the true vine!"

"*July*, 1833. There is a solemnity in the relation formed in marriage, which to the reflective is well fitted to produce seriousness. The future—its probable alternations and incidents, its sure mixture of sunshine and cloud, of joy and sorrow, its separations and darknesses, did not escape consideration. There is a strange thrill comes over the spirit when the hand and all are given for life. The thoughtless may not look at any of the momentous interests involved; but it is a crisis—the beginning of a chequered lot, with manifold evolvements for good and for evil, which come not within the sphere of our anticipations. There is no earthly enjoyment, however complete, but has its abatement.

"There is a charm in home. When rightly constituted, the gentler affections prevail. Openness, geniality, kindness, and confidence shed forth comfort and enjoyment. Friendship of

the purest type, and richest satisfaction, and most enduring character obtain in it, adorn and irradiate it. My new residence is retired—plain, but commodious, and nigh to the village, the population of which is somewhere about twelve hundred. The irregularity of the various buildings shew that, in their erection, no settled plan had been followed. Every feuar seems to have reared his abode as caprice, or interest, or economy might direct. The whole village looks as if it had been rained. Many of the houses are decayed and damp and unfavourable to health. For the sake of the lieges and their growth in strength, it is to be hoped that the day of sanitary reform, architectural order and ornament, with a sweeping renovation everywhere, is not far off.

The congregation with which I have been brought into connection by my change of state is not large—an offshoot from a neighbouring congregation of ancient date and considerable strength in the denomination. Having come to their separate constitution with some struggle, those who compose it are earnest and resolute and self-sacrificing in the maintenance of their cause. I should suppose that this will obtain more in recent erections than in older societies. There is not so much inertness in the one as in the other. The cord of brotherhood is much stronger and more quickly sensitive in the new than in the older institutions. As to the religious character of the members of the congregation, longer experience is required before any very enlightened opinion can be formed. There are at least a few that appear to be zealous and active in the keeping up of prayer meetings and in the teaching of Sabbath-Schools. B—— is a most useful and acceptable teacher—ardent in temperament and vigorous in intellect—has a quick discernment of character, and is ever ready to co-operate with Christian people in the use of any right mean that may promise any measure of spiritual good. Perhaps his ardour on the side of Liberalism in a Tory-ridden county, may rather mar than advance the object he so earnestly seeks. P—— is an elder,

and also a Sabbath-School teacher—able, well versant in Bible truth, consistent in his profession and walk, with large experience of practical godliness, much esteemed, and carries along with him very considerable influence, and deservedly so. There is, however, a slight tendency to dogmatism and worldliness, which, to some extent, narrows the sphere of his well-doing. Character on earth is not complete. However precious and beautiful the gem, the remains of the old man always originate more or less flaw, and contribute to prolong it. M—— is also an elder, and teacher in the Sabbath-School—serious, a Nathaniel in spirit, energetic, though slow in utterance, yet fervid, appropriate and unctuous in prayer, and steadfast in the support of his congregation. Being single, the church and its weal are the burden of his care and interest. He is a striking exemplification of the Pauline maxim on this point—'the unmarried man careth for the things of the Lord.' A reflective and earnest mind is in general absorbed with some one object as a paramount power. The energetic are concentrated in one leading pursuit and aim.

"The inhabitants of the district are marked by vigorous secularity. While they may often mask it with fair speech, their heart is never shut against its promptings, nor their ears against its pleadings. The vices which often, if not always, prevail in villages, abound here. They are prying, censorious, backbiting, opinionative, dogged, clamorous, and split up into many family feuds. There is little to quicken and expand. The want of scope for the amassing of money renders them plodding, sordid, and close-fisted. In more favourable circumstances they might be less contracted. In olden times smuggling prevailed among them. The wealthier families even engaged in it; and traces of its deteriorating effects are still to be seen in most of their progeny. What demoralization follows illicit traffic! For long time, too, there have been distilleries in the village. As a consequence, in part, habits of intemperance prevail. Private entertainments often end in revelry and excess. By not a few,

the morning is hailed regularly by the dram glass of bitters at the inn bar or the grocer's counter; and by a still greater number the evening is dedicated to card-playing and the social tumbler. Tipplers and drunkards are numerous, and multiply. Failure in business, and want, as an armed man, often come upon them, and now and then disease or accident cut off suddenly. Instances of this description have occurred during my short sojourn. When one set notorious for excess disappears, it might be expected that the vice would decrease. But it is not so. A new race rise up as abandoned and vile as their predecessors; and the vice is ramified and established. How perilous is such a state of society for youth! The veteran debauchees are careful to initiate them into the drunken customs, and thus to familiarize them with the vice. If a stranger youth comes to the village with sober habits, it is, in general, not long before he is corrupted; and not unfrequently utterly ruined. How painful it is to observe the course of such a youth! For a time he may maintain his steadfastness, but at length he occasionally mingles with the evening party, then accepts, or seeks the companionship of those who love strong drink—then becomes irregular in his business; gives himself to frolic, and it may be at times to outrageous remissness in the keeping of the Sabbath and in attendance on the ordinances of the House of God—waxes reckless, resolute, uncivil—mocks at counsel and warning—derides the circumspect and reputable—sinks in dissipation, and rushes to disgrace, destitution, and ruin. The parent stands aghast, wrung with anguish; kindness, entreaty, tears and prayers, have failed. Religious training, and Sabbath-School teaching, and the social prayer-meeting, and Sabbath observance have been thrown off. What a blight on fair promise! What a wreck of expanding life! There are two or three known haunts of dissoluteness; there is a band of thieves that have long infested and annoyed the district, some of whom have been brought to receive the due award of their unrighteous deeds, and sent to a penal settlement;

and, as a suitable accompaniment of all this profligacy, there is an infidel club, whose members have regular meetings for the reading and circulating of infidel books, and devising means for the promotion of infidel objects. The Sabbath, with such, is usually spent in this manner. Much of all this wickedness arises from the distilleries in the place. There is a mutual interest between the spirit producers, the barley growers, and the spirit venders. This sinister influence interweaves itself among the whole mass of the people—vitiating and debasing, as it is extended. Small communities are much more exposed to such a social influence than larger. It acts more immediately and powerfully. Distilleries—if tolerated at all—should be confined to the larger cities and towns, and to remote rural districts. In the small towns and villages, their ravages are sure and alarming.

"How dreadful are the effects of the undue use of spirits! It is not safe even as a luxury, for the painful reaction more than counterbalances any measure of exhilaration that it may give. It is far from necessary as a means of life. Some experimenters allege that it serves this good purpose in the animal economy, that it prevents, when duly regulated, the waste of the tissues of the body. But the evidence given by competent investigators on this subject, so numerous and decisive, go to substantiate, beyond doubt, that alcohol destroys the tissues, and that the vital power in the human system repels it—drives it out by every secreting channel that belongs to it. It is, in no proper sense, a preserver and strengthener of tissues. It is, in no strict sense, food or nourishment. While the Bible law is, beyond all question, temperance; while moderation in this as in every thing in regard to the body and its nourishment—and health is directly enjoined, and also impressively enforced, by the example of Jesus Christ and his apostles—yet when a person is so excitable as that he cannot partake in any measure of spirits without running the risk of rushing to excess, the law of self-preservation, of personal watching, the law of social order, of allegiance

to the supreme Ruler and Governor; and the solemnities of immortal destiny should ever prompt him most firmly to abstain, unless under medical prescription, in every condition and under all circumstances. Yea, more; the growing prevalence of the vice in any community may originate obligations to abstain from every beverage that tends to inebriate, on the ground that the true follower of Jesus Christ is required not only to love his neighbour as himself, but to shun the very appearance of evil, and to avoid everything, as far as reason, conscience, and circumstances will allow, which might become an occasion of temptation or offence to a brother—which seems to be in part, and, in one aspect of the matter, what Paul directs in the fourteenth chapter of his epistle to the Romans, and in the eighth chapter of the first epistle to the Corinthians. What degradation there is connected with the producing and vending —whether on a large or a small scale—of spirits! Why? Because it invariably brings wreck on man's soul, and deadly distempers on his body, and involves, without intermission, myriad individuals and myriad families in enormous guilt, and measureless wretchedness and ruin. No outward decorum or worldly position, whether in the producer or retailer, can secure against this deep and indelible dishonour. They are directly implicated in the pollutions and crimes which take their rise in this traffic—in the appalling desolations of domestic prosperity and peace, and the destruction of immortal souls which it inflicts.

"*May*, 1834.—There are two families in the village which claim the superiority, and which give law and tone to the lieges. Any manners and customs which prevail originate with them. The one alleges ancient rank, the other is of recent date, and without this prestige;—the one well-educated and courteous in address, but always struggling with difficulties,—the other with fair training and a large share of sagacity, has accumulated some measure of wealth by means of commerce, which gives them a considerable predominance. Dismantled rank scorns the pretensions of the rising family; the successful trader,

again, looks with haughtiness and pity on impoverished gentility. From the different stand-points which they occupy, manifold rivalries and vexations occur. Both have the semblance of religion; and some in each appear to have the reality. This is the highest and most desirable distinction. It enhances native dignity and gracefulness. The principal person in the village belongs to the wealthier family; has, with fair abilities and some measure of literary attainments, a strong desire to gain social influence and power. He has gotten a small estate in the neighbourhood, and bears the position of a Justice of Peace. The fair sex in this local circle are rather reserved, arising in part from temperament, but more from mistaken notions of position. Circumspect, sedate, and kindly, they deserve esteem. A privileged order, as it is at times called, is in itself a vapid thing. In a well-regulated and healthy mind, it should not stir one ambitious emotion. It is the mere fence of exclusiveness which wealth and power and immemorial prestige originate and maintain; but within which, under specious and fascinating forms, there is as deep moral degradation and as thorough wretchedness as can obtain in any sphere of society, however low, embracing the same extent—as burning envyings, jealousies, bitter repinings, and intense remorse. Ample means and thorough training of the most finished kind from childhood are necessary to give the imperturbable self-possession, the spontaneous ease, the calm dignity, the prompt and gentle acquiescence in what is seen to please, the quick and delicate discernment of occurring circumstances, which distinguish this class of society. There is a spirit and air in the finest specimens of it, which mere class-men—as clergymen, professional literati, lawyers, physicians, bankers, et cetera, who have not been habituated to its modes of life all along, and who are, though not regarded as free from vulgar taint, admitted into its circle as accessories, on one ground or other, to the enjoyment and conveniences of those who make it up,—can never fully acquire. The alien habit will,

in some way or other, bewray itself, though it may be overlooked. Nor is this a matter that should occasion any concern. The distinction is not essential to useful and proper living. True wisdom seeks and finds its highest honour and happiness in aiming at occupying with fidelity and discretion the sphere which our vocation, sacred or secular, assigns. True wisdom directs and stimulates to honour God and benefit fellowmen. 'How can ye believe, which receive honour one of another, and seek not the honour that cometh from God?' 'For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever.' 'But this I say, brethren, the time is short; it remaineth, that they that buy be as though they possessed not, and they that use this world as not abusing it; for the fashion of this world passeth away.' 'Verily every man at his best estate is altogether vanity. Selah. Surely every man walketh in a vain show.' . . . . . There seems to have been nothing done by the law teachers for the spiritual benefit of souls, except in so far as necesary to secure the salary. In all this district the clergy have for generations past shewn, and as yet do shew, no proper apprehension of the importance, spiritual designs, and solemn responsibilities of the sacred ministry, nor a just appreciation of the wants and perils of sinners. Worldliness, carelessness, and convivial enjoyments distinguished and distinguish the pastors; and the people lived and live as they list. The teaching has been and is anything other than the Confession of Faith would lead to expect—anything other than the Gospel of Jesus Christ unfolds and inculcates. It can scarcely be said to be decent Arminianism. Is does not appear to be anything more than this—'Do as well as you can, and God will supply wherein you have failed.' What multitudes, even in privileged Scotland, have been slain by such a worthless, anti-Christian system as this—a system at once totally adverse to the plan of grace God has been pleased to devise and reveal, and totally inadequate to meet the

real and deep wants of man's moral nature—his depravity, condemnation and strengthlessness, and wretchedness. The present incumbent of this parish is not diverse from the great majority of his brethren in the Established Church. By patrimony and marriage, he possesses not a little wealth. Magnificence he affects, and has an exalted idea of position. In ecclesiastical rule he is said to be dictatorial; in politics, an unswerving Tory; in the diffusion of secular knowledge and in the intellectual and moral improvement of the people, an unyielding and scornful obstructive; but gentlemanly, as long as acquiescence and subservience are rendered. If the grace of God shall apprehend him, the strong roots of alienation shall be upturned, and, with the better soil of the new heart, and the plants of righteousness which the Lord plants with his own right hand, the efflorescence and the fruit shall be better, richer, and more fragrant.

"The morality of the clergy of all sects, with a few exceptions in each sect, is not of the most exalted tone or character in this county. Among the dissenters, there are several of the clerical order, both in towns and rural districts, who pander to the low habits and sordid tastes of the uneducated masses by the profuse use of vulgar anecdotes, coarse metaphors, and quaint illustrations, designed to strike and amuse rather than instruct and impress. Indelicacies in allusion are far from unfrequent. In intercourse, unduly familiar and frivolous, misapprehending and perverting Paul's practice of "becoming all things to all men, that he might gain some." Hence intemperance and dissoluteness have often occurred among them, to the dishonour of their office and the obstruction of true religion. Though not a few in the communities among whom they labour are well informed on revealed truth, and exemplary in their walk and conversation, yet a larger portion of them catch the spirit and tone of those who are their guides, even when they so err. In the Law Church, secularization characterises almost the whole of them. The forms of religion are only observed in connection

with the church service—rarely do they obtain in the domestic economy; and when they are observed, there are seldom to be seen the distinct evidence of the spirit and power of vital godliness. The clergy are, to a great extent, what the State intends them to be—mere men of the world, set over particular localities to superintend the politics and ensure the loyalty of the various populations under their pastoral care. They are ever sedulous in their attentions to the gentry in their neighbourhood; obsequious in their manners; and at the social table they are, in general, not the first to pause in doing honour to the goodly wines; and nothing reluctant to engage in games of chance, and mingle in the dance, as occasion may call, and thus throw a guise of becomingness over usages which the Master they profess to serve never warranted either by precept or example, and which the Gospel of the Son of God, which they have sworn to proclaim, disowns and deprecates. The marriage and baptism feasts, the presbytery, and ordination, and clerical dinners are only parts of a long series of sensuous enjoyments which periodically occur, and to which, with all their soul, they devote themselves. What a sensuous life for men who profess to be men of God—alleging to have the gift of the Holy Ghost, and Christ's authority to teach his will—to unfold to sinners the scheme of mercy of which he is the benign Author, to guide them unto God, to lead them in the way of holiness, and to prepare them for heaven! What an incongruity! What an incubus of curse upon a Church! Alas! the great proportion of those under tuition are thoroughly ignorant and unconcerned in regard to all that pertains to revealed religion and true godliness. There is not an elder in the State Church in the parish that would or could beseemingly engage in prayer, or give suitable counsel to the afflicted. So far as report would have it, there is not a family belonging to that church in the parish that observes daily family worship—not even once a-day. The highest reach of outward godliness any of them have as yet attained is to read a chapter of the Bible on the Sabbath

evening. Nor is it otherwise all around. What deadness—what desolation! With them, church observances are routine observances. The Sacrament of the Supper, in its annual recurrence, is either viewed with indifference or made to assume a piacular character for the shortcomings of the past. As they keep it, it is a Protestant mass—a human substitute for the great and only true and available atonement. How appalling to think of the course and destinies of populations placed in these circumstances! What a preparation for judgment and eternity!

"The instances of clerical delinquency known and zealously retailed, and generally laughed at, are such as are fitted to shock the moral sense. In a neighbouring parish, the minister, on one occasion, fell asleep during the singing of the psalm after he had given the discourse; and not rising to pronounce the blessing after praise had been finished, the beadle went up and informed him that the precentor was done. Roused for the moment, his reply was, that there was more in Jeroboam—a designation given by certain classes to the vessel, be it what it may, in which the store of spirits is kept. In another, but contiguous parish, the minister—the leader of the presbytery of the district, a staid and sharp debater in the church courts, humorous and amusing exceedingly after the second tumbler, notorious for his unmitigated scorn of Dissenters, eager in the secularities, and cold and lifeless in all that is spiritual—was found one summer morning, after an ordination dinner, by one of his parishioners, fast asleep on the brink of a small stream, hat all mudded lying apart, and the whip also; and the pony—on which he had been borne hither on his way to the manse—taking its repast in the corner of a corn field. The awakening of the sacred functionary after his inglorious slumber, and the communings thereafter with his parishioner, it is not meet to give; but the parishioner never afterwards sought his instruction from the somniferous parson. Nor is the

Establishment the only sacred enclosure within which men of this stamp and laxity are to be found. On the side of dissent there are nearly as many in proportion to their numbers as in the secularised church. In their ordinary intercourse, how unserious and uninstructive, in general, the sacred functionaries are! How prone to dissipation of thought and sensuous enjoyments. At ordination and communion seasons, how often do they indulge too largely in what intoxicates. Pastors on their way to solemnities have, from their too frequent calls at the inns they passed, been unable to proceed, and have, as caprice or need might dictate, taken rest in ditch or wood, and there sunk into sottish stupor! Pastors have, on the Monday's feast of a communion, given the moral finish to the whole, by using too freely what unduly stimulates. In the course of a very few years, and within no very large circumference, intemperance and dissoluteness have slurred and vacated not less than seven dissenting pulpits. Reflecting on these indications of the absence or enfeebled power of vital religion, it is a marvel that there should be any progress and growth in true religion, if any measure of it there be, in these communities. And yet God is sovereign in the choice of the means which he calls into action in his work. There was a Judas among the twelve. And such teachers must be given as a curse or a blight, and intended to be such so long as they are continued. The vessels by which the water of life is distributed being thus deeply polluted, must not the waters be greatly deteriorated, and rendered unpurifying and unsalutary? Oh for men full of faith and of the Holy Ghost, to proclaim and live out the tidings of mercy to a lost world!

"*June*, 1834.—Met with my new parental relations for the first time. My welcome was cordial. Father is quite an Abraham in his spirit and manner—a prince among his brethren, endowed with an acute and vigorous intellect, and a keen sense of integrity—unblemished in moral worth—ardent in temperament, kept, however, under great restraint—well read,

especially on ecclesiastical history and confessional theology—very zealous on the obligation of the national covenants, and of the State to endow and maintain the true religion; (a topic to which, as we did not accord, we seldom recurred),—exceeding kind, and in an eminent degree practically godly. I had never known what it was to have a father, and I felt a strange and deep interest in him, and clung to him with ever growing attachment. When in the vigour of life, it is said, he was fond of discussion and debate; and was found often in encounter with some of the leaders of the various sects in the district. Much conversant with the ecclesiastical differences which obtain in Scotland, he was held to be a vexatious antagonist. On the point of politics he was a thorough-going and energetic Whig, eschewing wholly any approach to Radicalism. But now, drawing near three score and ten, his force was somewhat abated, and his spirit greatly mellowed. The bias to controversy of any kind was gone. His thoughts turned chiefly on the character and work of Christ, and on the work of the Spirit, with the blessings, privileges, and prospects of believers. He talked much of God's love in the Cross, and of his special goodness to his own soul; and dwelt with much and joyous interest on the assurance given as to the universal prevalence of Christ's Gospel over the nations of the earth, when all would be blessed in him and would call him blessed. His anticipations of eternal life with Christ were transforming, calm, and settled. He lived much under the powers of the world to come. He abounded much in prayer and in reading the Scripture, fasted often, and was ever regular on the sanctuary services and the prayer meeting, and carefully observant of the day of sacred rest. His conversation was never frivolous, but always instructive and impressing. He had a native dignity of character that precluded all trifling. As he advanced in his sojourn, his separation from the world became more and more complete, and much of heaven had descended on him. It was reviving and strengthening to see how, under his increasing infirmities, he

unfearingly trusted in God, and ardently desired to be with Christ—waiting patiently, however, for the promised rest and glory.

"Mother was nigh three score, but nevertheless active and careful in the management of her domestic affairs and small dairy—a thing of recreation to her. She enjoyed firm health, and had done so all her life long. She was an early riser. It was seldom later than five when she got up, and brought energy and perseverance to bear on every work to which she put her hand. She was kind and affectionate, and generous to the poor and the afflicted. James always speaks of her with grateful heart, for the care she took to train him up in reverence for the Bible and the Sabbath, and in the practice of daily devotion.

"*July*, 1834.—The sacred ministrations enjoyed while in this lovely vale have been, in substance, scriptural and able, but cold and unimpressive—shewing far more of the head than of the heart; and if vehemence has been at any time evoked, it has not been in seeking the salvation of sinners, but in striving to answer some antagonist, real or imaginary, conjured np, with whom to try his power and skill in intellectual conflict. There is little or no application of the word of truth to the heart or conscience; little or no earnestness of appeal. Ambitious of the society of people of wealth and rank, without much regard to their moral character: true religion could not be expected to progress under a ministry of this description. If the Spirit of God intended spiritual benefit, it would be vivified and energised.

"There has been a slight interruption in the genial weather so long enjoyed. Yesterday it rained profusely, and now the quiet river swells, and in many instances overflows even the artificial embankments which have been reared to restrain it to its natural channel. How impetuous and infuriate it has become! How it sweeps over fields of wheat and corn, levelling the produce with the ground; and fields of green crop, tearing up here and there portions of the soil, and forcing courses for itself; clumps of wood, coils of hay, et cetera, are borne on its

rolling waters. Whole plains are covered with them. What seeming, if not real, desolation! How speedily a beauteous and blooming and promising scene may be changed and marred! How soon the world's prospects may be darkened and reversed! How quickly life's highest enjoyments may be embittered! And yet these overflowing waters will, ere a few hours elapse, subside, and the flattened crops will in general rise again and grow and prosper, and the damage, though considerable, will be found to be not so great as might be supposed. And so it is with the heaviest calamities that, as a flood, come on families or communities. There is always some mercy to be seen in them. The Lord remembers in mercy, and rarely makes a full end. While he smites and casts down many, yet others he spares, revives, and restores.

"*July*, 1834.—With no small emotion the last adieu to loved friends—not in all probability to meet again on earth, yet with high expectation of being together with the Lord for ever—is given, and the last survey of the variegated and delightful vale is taken; the journey northward was commenced, the Land of Burns traversed, the Alloway Kirk and the Twa Brigs of Ayr were passingly visited, and Glasgow reached. The Trongate in this great and growing and opulent city bears some resemblance to some of the principal thoroughfares in London, only the living stream is not so full and compact; there is more conversation goes on, each does not proceed so completely absorbed in his own intent and aim, irrespective of all others. The continuous unbroken press in those streets in London would not allow of anything else. Each is bent on his own pursuit, and can attend to nothing other. The general aspect of the citizens is open and generous. The gentlemen appear to be vigorous, healthy, and active. There must be a large annual influx of young men from the rural districts all around, else the population would soon pass into the paleness and sickliness and fading energy which are usually apparent in similar cities. So far as opportunity has occurred to observe the characteristics of

society, they are less refined and formal, but more kind and warm-hearted, than in the rival city. The whole attire—especially of the ladies—is gorgeous and profuse. The well-educated and refined mind shews itself in nothing so much as in the simplicity and appropriateness of the habit of dress worn, and the gracefulness with which it is used. While there is great variety of tastes, and oftentimes not a little whimsicality, among the privileged classes, still this feature will be found to characterise them everywhere. The modes of life are a study with them—a vanity in itself, indeed—and when it becomes an absorbing care, it indicates a frivolous spirit, a low moral aim, and is apt to be the precursor of folly and ruin. But the outward aspects are not repulsive. Yet there can be no high augury of a youthful mind engrossed with attire and jewellery.

"Remained a Sabbath in G——. In the forenoon it was my privilege to hear the author of the Prize Essay on the Evangelization of India. What a benignant countenance! What a glowing eye and reverential demeanour! Prepossession took hold on me. The devotional service was solemn and appropriate and spiritual. In the lecture there was a ground-work of substantial thought and sound consecutive exposition, with a grateful glow of fervent godliness pervading the whole. In expression, much elegance—in counsel, much practical wisdom. Perhaps now and then an unseemly care in trimming a figure. Though the inferences were brought out of the passage, they were too numerous, weakening the momentum of the effect produced. It is an old practice, and may aid the recollection of the hearer; but one or two principles, practically developed and applied, is far more effective as a conclusion. With a little more various modulation of voice, and somewhat more energy in action, the preacher would be still more acceptable and impressive. But, altogether, he appears to be a person most likeable; and, as a minister, highly estimable. The congregation was very sedate and attentive, and appeared outwardly to be very respectable.

"In the afternoon divine service was enjoyed in the Secession Church, Regent Place. The most popular pulpit orator in that denomination presides over this congregation. The church was crowded to excess—even at this season, when many families must have gone to the country or the sea-coast. The preacher has rather a prepossessing appearance—a thin, agile figure, and pale complexion. A close inspection shews a good deal of self-concern, with a play of disdain on the countenance, especially on the lips, which produced rather a disagreeable impression. He does not suggest the idea of strength. His manner is lively; but there is not depth of feeling to impart effect to it, and it is apt to pass into fitfulness. Even when most excited and solemn, the thought could not be got rid of, that it was not spontaneous. In his attempts at reasoning, he often mis-states principles, and in his illustrations, the sentences are, in general, long and involved; and in the involution lies the greater part of the seeming profundity. He is more of the rhetorician than the Christian teacher, to whose instructions our ear and heart did give earnest heed in the former part of the day—quicker in perception than he, but with far less mental power, and less purity and chasteness in composition. His peroration was pointed, awakening, and occasioned a salutary impression. He should always give himself to the hortative, though he wants energy of mind and affluence of heart to succeed in this. His ambition seems to be to occupy a high intellectual position. This he can never gain, and it greatly obstructs his influence. But still his high reputation is not altogether undeserved. His efforts in the cause of a free Christianity—his zeal for reclaiming the outcasts in the cities of the land, and in extending the Gospel to pagan nations, as well as his practical regard for brethren in Christ Jesus, constitute fundamental elements of pleasing and perpetual remembrance.

"Having had an opportunity of hearing the first preacher, as report would have it, in the Relief denomination, it was embraced. Church closely occupied. The appearance of

the preacher, the peculiar manner of reading the psalm, and the prayer pithy and suitable, but somewhat irreverent and familiar —all led me to expect, at least, something singular and striking. The preacher is rather tall and swarthy complexioned; has large dark eyes, indicating strength of mind, and, perhaps, more vehemence of temperament than even strength of mind. There is a wildness and fear-nothingness, with a haze of mysteriousness, apparent in his whole aspect and contour. The discourse was an exposition of "The lost piece of silver." There were many excellent thoughts in it. The figure was usefully and impressively unfolded. The illustrations of character were truthful—occasionally stirring—though now and then grotesquely absurd. This latter feature appeared to be the attractive point, and he did not seem loath to gratify the ignoble craving. Well would it be if he would consider that real religion is not an affair of the imagination or of humour merely, and least of all of rhapsody, and examine carefully the inner life of the true believer, its workings, tendencies, manifestations, and enjoyments. If he would throw away his oddities and repress his liking of gaze, and engross himself more with the distinctive themes of the Gospel of Jesus Christ, he would be a far more powerful herald of the Cross. As it is, he holds no mean place in the service of the Redeemer. There are, however, a diversity of gifts, and God has a special end to serve in the bestowment of them. The right and holy use of these is what concerns the possessor.

"*January*, 1835.—The shadow of death has come into our loved abode. Isabella, my first born, has been suddenly removed, when only four months old. She seemed to be thriving. Inward convulsions seized her during the night, and neither care nor medical skill availed to abate them. In less than two hours from their commencement she sank and expired. And now I am without my lovely child. The blue gleaming eye, the smiling countenance, and ceaseless activity are gone. The infant of months is on its sleep in the

grave. This is, indeed, nought to the world around. It is less than the very smallest ripple on the waters of life. But it is not so to me. Though it be not all, it is still much. What rending to a mother's heart! What a desolation! Ah! how torturing and overwhelming to witness the little sufferer in pain and agony, or at least apparently so, and yet incapable of giving expression to a single want or wish. In my quivering arms she expired. It was a while ere I could believe that the spirit had departed. In wild confusion I gazed on her cold but beauteous form. The sympathy of nature was unstrung, and nothing now remained but the deep impress of infantile endearments. The flower has faded. 'As for man, his days are as grass; as a flower of the field, so he flourisheth; for the wind passeth over it and it is gone, and the place thereof shall know it no more.'

"I am not solitary under bereavement, nor am I without much tenderness shown, and wholesome counsel given. I know and believe, too, that all that Jehovah does is right, and that the afflictions he administers are holy and faithful. I do not murmur. I would not complain. I seek to be dumb and not to open my mouth, because God has done it. I pray God to enable me from the heart to say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' Ah! there is a strange untowardness in a mother's grief for the loss of her child, which nothing short of divine power can arrest and subdue. The yearnings of her heart are not to be wooed into acquiescencc.

"But the event has its solemn lessons to me. It teaches the transitoriness of human life. It brings me into nearer connexion with eternity—a part of myself has gone before me. The dissolving body revives not till the end of the world come, and the trump of God sound. As to my infant's future well-being, I leave that with the One Supreme. Its death involves, though not actual transgression—for conscience had not come into action—the existence of sin, and, consequently, of guilt. It does not appear to accord with perfect right-

eousness that an innocent moral agent should suffer. Death is a privation, a loss. In some respect, then, there must be evil in connection with the moral agent that suffers it. The infant has no actual sin; but in the holy arrangements of Jehovah, it has connexion with the first man's first transgression. 'In Adam, all die.' 'Death hath passed upon all men, because that all have sinned.' In looking at the future destiny of my infant, then, I rest not on connexion with religious parents—that can have no saving influence—nor on the fact of infancy, for though there be no actual transgression, there is sin, else there had not been death; but on the elective purpose and grace of God in Christ Jesus. The Bible makes known such a purpose, and all the provisions of atonement and regenerating influence necessary to accomplish the end which it contemplates. Not a human being it embraces shall be lost. 'Of all whom thou hast given me, have I lost none.' Here I rest. The infant's innocence is delusion. The infant's connection with religious parents, as an unfailing instrument of salvation, is a nullity. But the purpose of God is neither. If there were no revealed purpose of mercy, we could have no hope of salvation at all. It is this fixes the condition of the race. It is this and this only, that gives me the hope that I shall yet see and live in happiness with my Isabella. Omniscient Saviour! thou knowest all thine own. Compassionate and vigilant Shepherd, thou carriest the lambs of the flock! In the swellings of Jordan, the strong man and the infant are alike helpless. Divine mercy and strength can alone bring either to the region of uprightness. Blessed and tender-hearted Jesus, help me to trust in thee, and be pleased to 'make all things to work together for good' to us. The discipline has been necessary; may it be salutary and transforming. May Christ be more and more precious to me, as the Resurrection and the Life. May the world fade in its attractions and influence in my estimation. Blessed book of light and life, how much I owe thee! May it be a light to my feet, a lamp to my

path. Ah! reason stands amazed and confounded at the infant's agonies, and the extinction of its light of physical life. It can see no apparent end worthy of God. It can descry no sufficient principle on which to vindicate the dispensation. It is apt to resign the event into fortuity or arbitrary arrangement. Divine revelation clears up and settles all connected with it. 'All things are done according to his counsel.' A sparrow cannot fall to the ground without the knowledge of our heavenly Father. Under such a change and bereavement, Paul gives all instruction requisite for direction and consolation. 'For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.' 'But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming.' 'For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.'

"*May*, 1838.—I am in infirm health; but God has been pleased to enable me to attend the house of prayer to-day. How precious are his ordinances earnestly administered! 'I was glad when they said unto me, Let us go into the house of the Lord.' The various exercises were made to quicken and enlarge me. The psalms sung and the portion of Scripture read were very refreshing. I often find much benefit and comfort from these exercises, especially when the Psalms are suitable, and the Scriptures are intelligently and well read. The subject of pastoral instruction was—'For I have learned in whatsoever state I am, therewith to be content.' May the Spirit that gave Paul true spiritual contentment give it to me, and more and more fully. Nature cannot achieve this. My Saviour! give me the humble heart and cordial acquiescence in all the orderings and allotments of thy providence. May I wait on thee for friends, comforts, health, strength, and all spiritual good and privilege. 'Thou art my portion in the land of the living.'

"Be merciful, O God, to the congregation with which I am

connected. How unfruitful! How self-satisfied and listless! Give a plenteous rain to refresh this portion of thy vineyard, and cause it to grow and prosper. What a careless, graceless people the inhabitants of this district are! How much and perversely given to reviling, lying, intemperance, dissoluteness! How sordid and self-seeking! Long have they been cursed with a formal and faithless ministry. Emolument, predominance, and earthly enjoyment are sought and loved more than the enlightenment and renovation and eternal well-being of those who perish. Every effort beyond the legalized and beaten track to instruct and improve the people is frowned on and repulsed. If mercy do not apprehend and change those who profess to teach men the way of life, what awful retribution must overtake. Oh, my God, send thy Spirit to breathe on these slain that they may live. Give a time of spiritual quickening. May divine grace come 'as rain upon the mown grass, and as showers that water the earth.' 'I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence; and give him no rest till he establish, and till he make Jerusalem a praise in the earth.' May God fulfil this promise to the multitudes that lie in sin and death in this place and neighbourhood.

"How much concern I feel about the body. Though I do not fear pain and sickness, and I cannot say that I dread death, yet how much greater is my interest in the body than in the soul—how much greater my solicitude about the health and comfort of my body than about the spiritual prosperity and everlasting well-being of my soul. And yet the body should not be neglected. It is a part of myself; it is a part of the purchased possession. The body of the redeemed is the temple of the Holy Ghost. It becomes the servant of righteousness unto holiness. On its healthiness and vigour, on the regular action of all its organs and functions, depend very much the vigour and growth and comfort of the renewed soul. It is

dishonoured when it is made the servant of sin. It is debased and imbruted when it becomes the mere seat and instrument of the lowest appetites and most hateful passions of man's vitiated nature. Still there may be too much concern about the body; too much apprehension of disease and danger arising from it; too much tremor at the prospect of the dissolution of it. Now all this is apt to cloud the understanding, to disorder the affections, and to divert from God. Under this kind of feeling Abraham denied his wife, and Peter denied his Lord. How foolish to glory in and pamper the body! How vain a thing it is to be proud of its symmetry and comeliness! While native instinct keeps from hating my own flesh, yet I should not love it so much as I ought to do its Maker and Preserver; and yet how often it is so. While I should deny it nothing that should fit it for the service of my Redeemer, yet I should not treat it too gently and delicately. I should watch more carefully against appetite and sense and fancy. How these divert from living to God. These are motives that corrupt,—rust that corrodes and consumes,—thieves that take spoil, How needful as well as wise to live superior to mere appetite and sense—to rise above all mere matter and any loveliness that may belong to it, or any ornament with which it may be adorned. These in no small degree stand between the regenerated soul and its true enjoyment—between it and its Lord; and should be vigilantly guarded. Though the comeliness should be as the loveliness of the morning without a cloud—the beauty as the fairness of the moon—the sprightliness as the clearness of the sun when he shineth in his strength—and the dignity and power as the terribleness of an army with banners,—they are but the grosser part of even created good, and shall soon fade and dissolve. If I had clearer apprehension, deeper and more abiding impression of the comeliness and glory, of the grace and all-sufficiency of my Saviour God, these accidents of the animal frame would not so much engage the regenerated heart. Oh to have a more thorough conscious perception of his

peerless worth, that I may admire and love and delight in him more! Oh for spiritual likeness to him that I may be prepared to behold his glory in all its fulness, without intermission and without end!

"*August*, 1839.—My dear boy, fifteen months old, has been taken away unexpectedly. Inflammation in the throat was the cause of this afflictive change. After two days' illness, he slept away in perfect stillness. Our hope is that he has softly glided into God's purest light. The removal of my first-born may not have been reverently received, nor devoutly improved; and this is a sterner stroke, inasmuch as mind was more developed, and its possessor had become more engaging. But it has been needed, else it had not been administered. May it be blessed for bringing sin to remembrance and promoting renovation of heart and life. How apt we are to allow the loved creature to occupy the place in our heart that our God should occupy. How impious this! How offensive to the Supreme Lord!

"In the death of this child, how much seeming promise has been cut off. The swelling bud has been blasted. There were obvious tokens of mental strength and innate dignity, combined with great ardour of affection. Though he had not gotten the power of speech, yet his eye and countenance and little hands were full of thought and emotion.

'Deep thought oft seemed to fire his infant mind!'

He would quickly scan expression, and form his judgment on it, and act accordingly. The germs of kindness and generosity were large. He would always give away, but never gather and keep. He was come to listen to persuasion; and when he thought his nurse did not right to him, he would compress his lips and clench his little fist, and smite her if he could. Papa and he were come to understand one another, and a strong mutual attachment was growing up between them. The sight of his papa made him all life, energy, and joy. Affection and hope were centred in him—foolishly—sinfully. But the

Supreme Ruler has been pleased to withdraw him. There may have been no small risk of raising him to the place of idols. The removal of the child may be the reclamation of the parent.

"*January*, 1840.—Mother has been removed at the advanced age of seventy-nine years. She has thus reached a good old age, and come in 'as a shock of corn in his season.' Her old age was not an old age without fruit. The promise was verified in her—'The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: he is my rock, and there is no unrighteousness in him.' As she lived, so she died—full of faith and hope. She had been brought to the knowledge of the truth as it is in Jesus in early life. She was eager in the search of knowledge, especially religious knowledge; greatly interested, not only in the temporal, but in the spiritual well-being of her children; generous above her means to the poor and needy; a lover of the Bible, the Sabbath, the ordinances of the house of God, gospel ministers, the people of God, Christian missions. In prayer she abounded much, and in attendance on social prayer meetings was ever careful. Much care did she take of me and my education. Much of the religious knowledge I possess I ascribe to her constant vigilance in instructing me. In my secular undertaking she took a warm interest. Above all she cared for my soul's prosperity. She never ceased being a helper to me in this respect—stimulating to what is good, and counselling against association with the thoughtless and unserious. I revere her memory. In her humble sphere she set an example of faith and good works, and has come, I trust, to the full recompense of reward. May it be my endeavour to walk as she walked; in so far as she walked as Christ walked. Her death has produced a deep impression on me as to my position and destiny. The root has been removed,

and the offshoot has been struck and shaken. I realize more fully than ever, that here there is no abiding. Nor should I wish it. With my loved Saviour and many redeemed friends in heaven, how should I? When my father died I was an infant in the cradle, and knew nothing of the change made or the loss sustained. The emotions on the removal of a parent are new to me. This event tends decidedly to slacken connexion with earth —to bend the soul on the realities of the great and inexhaustible future—to revolve the inward germ of immortality, and care for its right development and culture. For me to live may it be Christ, and to die gain. What strength does the consideration yield that Christ lives, and that because he lives, those who believe in him shall live also,—that 'blessed are the dead who die in the Lord, from henceforth'; and that 'as Jesus died and rose again, even so them that sleep in Jesus will God bring with him."

From eighteen hundred and twenty nine, Maria had engaged herself in Sabbath School teaching; and when she came to reside at ——— she resumed this work. She always felt a lively interest in the young, and was acknowledgedly "apt to teach." Her mode of teaching was that which had prevailed since the improvements introduced by Gall about eighteen hundred and twenty-five, in every well conducted Sabbath School. The exercises did not chiefly consist in committing words to memory, passages of Scripture, paraphrases, hymns, questions from catechisms, without endeavouring to enable the pupils to understand what the words meant, and what the ideas were which the words connected into sentences conveyed. She did not altogether give up the cultivation of the memory, as she alleged she had found much benefit from this herself, in storing her mind with Bible truth, and in making her thoroughly versant with almost every portion of the Word of God. But her main aim was to instruct and improve the judgment, to communicate the knowledge of Bible truth, and to bring those taught to think, to examine, consider, and exert their own powers. The object she ever contemplated was to give

them ideas, to put them in possession of scriptural views of revealed truth, to win them to love the Bible, and seek God's Spirit to teach them, to induce them to choose the ways of wisdom, to shew them their sin, to convince them of their need of salvation through Christ's righteousness, and to turn them to the Lord and his service. This was her aim. This ought to be the aim of all Sabbath School teaching. She was persuaded that confining the exercises of the Sabbath School, in a great measure, if not wholly, to mere exercises of memory, had a tendency not to quicken but deaden the intellect; not to increase knowledge, but to indispose to read and reflect in order to acquire knowledge; not to advance, but retard mental improvement; not to reach and sway the heart, but to leave it in listlessness and inconcern. It was, therefore, she held, a positive mischief; and to this, in some measure, did she ascribe, notwithstanding all the efforts made and all the helps furnished, the little substantial knowledge of Bible truth which the present generation possesses. It is very far from being, even in amount as well as exactness, what it was some thirty years ago, when domestic instruction prevailed much more, and was regularly and carefully attended to, which it very rarely is at present.

Her pupils she classified according to their attainments, and gave them exercises suited to their stage of progress; and in every instance cared not only for the culture of the memory, but of the understanding, the heart, and the conscience, and of outward godliness. To the more advanced she gave written questions, and required written answers, with the Scripture proofs for each answer. These exercises embraced Scripture characters; the miracles, parables, and discourses of our Lord, etcetera. For the exercises of memory, a book—say the Gospel of John—was allotted, to get it continuously, as they might be able, putting some questions on the portions as repeated, to see if they understood the general meaning and bearing of what they committed to memory. Then she appointed portions of Scripture—a parable, a miracle, a character, or a particular topic

in a given chapter—which they were required carefully to examine. On these tasks her examinations were minute, embracing the ideas and principles embodied, and the practical lessons taught. In the same way, and for the same purpose, she went over the Shorter Catechism in regular order, and with much exactness. In addition to these, she gave various topics on which to write short essays—comprehending the leading doctrines of Christianity, distinctive features of Christian character, particular views, etcetera. These she reviewed with attention. Not a few of her advanced pupils came, from a little practice, to make a gratifying improvement, and gratefully acknowledge the benefit they had derived from the exercise, when they were required to act for themselves.

She encouraged this exercise much, as also letter-writing on general as well as on religious topics. The more advanced, she would try at times to engage in prayer; but not with much success. However, she powerfully urged on them to give themselves to prayer, not only in secret and private, but in the presence of others, as opportunity might offer and a call might be given. All had their needs, boys and girls. All ought to make their requests known unto God. Even in regard to her own sex she held that they ought not to decline engaging in this exercise in time and place suitable.

Thus Maria, with certain changes now and then, as circumstances might seem to require, or as her own inventiveness might suggest and prompt to adopt, carried on the tuition of the young both in the week day and Sabbath day classes which she superintended. For all these exercises she made careful preparation. A few specimens of questions and answers on doctrine, and of expositions of certain portions of Scripture, follow. On these she founded examinations:—

"NOTES.

"ON CONVERSION.

"Q.—Is the word or the preaching of the Gospel the cause of conversion?

"A.—No. Paul may plant, Apollos may water, but God giveth the increase. He it is who calls effectually and produces a real internal renovation.

"Q.—How does it appear from Scripture that the conversion of the soul is wholly by the operation of the Holy Spirit?

"A.—In the Scripture mankind are represented as wholly corrupt. 'And you hath he quickened who were dead in trespasses and sins.' 'For ye were sometimes darkness.' 'For the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' 'Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.' Conversion is described as a creation—a resurrection—a new birth—the taking away of the heart of stone, and the giving of the heart of flesh. These representations involve more than God's merely persuading sinners as one man persuades another by rational arguments. Something more is necessary than the external proposal of the truth. Thus it is stated—'Open thou mine eyes that I may behold wondrous things out of thy law.' 'That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened.' 'God gave the increase.' Often is conversion ascribed to the immediate agency of God upon the human soul. 'For it is God that worketh in you both to will and to do of his good pleasure.'

"Q.—Does this doctrine meet with any resistance on the part of those who have been awakened to a just sense of their moral condition by nature?

"A.—This is not probable. In their view, all things are of God in redemption, as well as in creation. 'For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.'

"Q.—In what sense is the term grace taken, when conversion is ascribed to the grace of God?

"A.—It is used to denote the operation of divine power upon the human soul. 'For by the grace of God, I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.' At times it relates to the source of salvation. 'Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.' Occasionally it represents the Gospel, in which the love of God is revealed, and by which the blessings flowing from it are communicated. 'We, then, as workers together with him, beseech you that ye receive not the grace of God in vain.' But it also means the efficient cause of the conversion of sinners. As an efficient cause, it is not something distinct from, and inherent in, the soul. It is the power of the Holy Spirit freely exerted so as to produce a change in its moral condition.

"Q.—Is the grace of God in the application of Redemption almighty?

"A.—It is. This is evident from the effect produced. Conversion is a change of the whole man—his views, principles, inclinations, habits, and pursuits. This is a change which no means merely human have ever been able to accomplish. The hand of God is evidently seen in it. 'Thy people shall be willing in the day of thy power.'

"Q.—Is the power of God exerted in the conversion of a sinner invincible?

"A.—It is. It may indeed be resisted; but it cannot be overcome. If it were not invincible, then there is a power in man to comply or not to comply with the call of the gospel, as he pleases. But this is not the fact. And if man could successfully oppose the grace of God in one instance, it might be effectually resisted in every instance. Thus Christ Jesus might have given his life as a ransom in vain.

"Q.—Does the invincibleness of divine grace interfere with the liberty of the human will so as to involve compulsion?

"A.—No. Some indeed allege that man cannot be truly free and yet at the same time be infallibly determined to a particular purpose. This they consider involves compulsion. But the grace of God puts no force upon the human mind on which it operates. Instead of disturbing the mental constitution, it goes along with it. In a manner at once natural and preternatural, it secures the concurrence of the human will. God does not lead the sinner to salvation without consciousness or without his consent. He illumines the mind, and thus influences the will to choose what accords with the divine will and determination. While he commands, he persuades.

"Q.—Is the sinner, in the first moment of his conversion, passive or concurrent.

"A.—In regeneration the sinner is passive. This spiritual change embraces the supernatural renovation of the faculties of the human soul—the infusion of a principle of holy life. He is dead in sin; and regeneration is the effect of grace which precedes his endeavours, and acts alone. In conversion, again, the sinner is active. But even in this case his activity is not independent. There is no part of the work to be regarded as properly his own. His province consists solely in concurrence. He acts because he has been acted upon. The motion of the soul towards God is the effect of the spirit of life—'And *his* grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.'

"Q.—Does regeneration alter the nature of the soul?

"A.—No. It only affects the qualities of the soul. It changes its views, habits, and inclinations.

"Q.—What are some of the effects of divine power in the regeneration of the human soul?

"A.—There is illumination of mind—'For God who commanded the light to shine out of darkness, hath shined in

our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' This respects not any new discovery of truth; but a new and proper discernment of the truth contained in the Word of God, and a just view of man's own character and state as a sinner. The result of this enlightenment is a clear and fervid conviction of sin as an evil, and of the demerit and consequences which arise from it. There is renovation of will. 'For it is God that worketh in you both to will and to do of his good pleasure.' The will, when it acts, is the soul exercising its power in choosing or refusing. In regeneration, and in so far as it acts under the influence of this change, it is brought to choose what is spiritually good. As to the manner in which the Spirit operates—whether mediately or immediately, may not be ascertained or ascertainable. But the declaration of God is—'A new heart also will I give you, and a new spirit also will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.' The affections of the heart are all thus refined and directed to proper objects. There is faith. This is the act of the soul by which it receives Christ's offered salvation; trusts in him for acceptance with God, and finds peace, hope, and joy in the contemplation of his character and work. 'Whosoever believeth that Jesus is the Christ is born of God.' There is repentance, which arises from a perception of the evil of sin, and from true faith in Christ Jesus. 'They shall look upon him whom they have pierced, and they shall mourn for him.' There is love of God, which arises from a perception of divine excellence and true faith in the Redeemer. 'For love is of God; and every one that loveth is born of God, and knoweth God.' There is obedience which proceeds from love to God, and a regard to his authority. 'Love is the fulfilling of the law.' 'And hereby do we know that we love him, if we keep his commandments.

"Q.—Is regeneration indispensable to the enjoyment of true happiness?

"A.—It is. For it is said, 'Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.'

"Q.—Is regeneration the basis of all subsequent attainments in religion?

"A.—It is. 'For we are the circumcision which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh.' The growth, buds, leaves, blossoms, and fruit of a plant are the effects of the living principle in it. So all spiritual excellence and attainments proceed from an internal spiritual change wrought by the Spirit of God.

"ON JUSTIFICATION.

"Q.—What does Justification denote?

"A.—It refers, not to a change in a person's dispositions, but to a change of his state in relation to the law. It does not make righteous, but pronounces righteous on valid grounds. This is the office of a judge. 'I tell you this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.' 'Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who maketh intercession for us.'

"Q.—Does justification precede regeneration?

"A.—No. The sinner is first regenerated, and then, in the exercise of the faith given him by the Holy Spirit in the change of his nature, he obtains justification.

"Q.—Who is the author of justification?

"A.—God. Against him was sin committed, and he alone had the right to forgive. 'It is God that justifieth.'

"Q.—In what condition is the person who is justified?

"A.—In a condition of sin. 'God justifieth the ungodly.'

"Q.—What are the constituent parts of justification?

"A.—Two; pardon of sin and restoration to the special favour of Jehovah.

"Q.—In what does pardon of sin consist?

"A.—In the absolution of the sinner from the obligation to punishment under which he was lying. It delivers the guilty from the curse of the law. It places those devoted to destruction in a state of safety. It extends to all sin—past, present, and to come. When the sinner believes, he obtains an interest in the atonement which has been made for all his sin. Hence the sins committed after forgiveness, though they offend and incur paternal correction, do not bring again under condemnation. Pardon of sin is irrevocable. 'For I will be merciful unto their unrighteousness, and their sins and their iniquities will I remember no more.' The atonement ever retains its virtue, and is available for the forgiveness of sin to him who truly believeth in Jesus. When forgiveness of sin is received, there is a restoration to the enjoyment of the special favour of God. In justification the sinner is not only delivered from guilt, but is accounted righteous, or is, on valid grounds, treated as if he had fulfilled the demands of the law. 'Even as David, who describeth the blessedness of the man unto whom God imputeth righteousness without works.' 'For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.'

"Q.—On what is the justification of a sinner founded?

"A.—It is founded, not on his personal righteousness, but on the righteousness of Jesus Christ. 'By the works of the law shall no flesh be justified.' 'Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.' 'In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness.' 'For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

"Q.—What are some of the reasons that go to shew that man cannot be justified by the works of the law?

"A.—Man is a sinner, and cannot keep the law aright. Though he were upright and could render required obedience, he would or could do nothing but what he was under obligation to do; and, therefore, could do nothing to cancel any debt of obligation which might have been contracted during the past. And then the law demands obedience to all its precepts. 'For as many as are of the works of the law are under curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.' The obedience it requires must be absolutely perfect as to principle, motive, rule, and aim. It must be uninterrupted and unbroken.

"Q.—Has not God been graciously pleased, for the sake of Christ, to make a new covenant with sinners, in which he promises to pardon their sins upon repentance; and, since they cannot perform perfect, he promises to accept sincere obedience as the ground of their justification?

"A.—The Scripture does not seem to favour such a scheme as this. The righteousness by which a sinner is justified is the righteousness of Christ. The covenant which God has made about man's salvation is a covenant of grace and of promise. The idea of such a new law relaxed in its demands, reflects the greatest dishonour upon the law which was originally given to man, and also upon the Lawgiver, as having changed his views regarding holiness. Besides, it gives a false view of the mediation of Christ. Christ came not to relax the law, but to establish it. 'Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil the law.' Yea, more; the sincere obedience of believers is expressly excluded from the ground of their justification. All works, without exception, are rejected. 'Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the

righteousness which is of God by faith.' Still farther, if men are justified by works, no adequate reason can be assigned for the mission of Christ. 'I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain.' The doctrine of justification by works in any form obscures the glory of the grace of God. 'And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works then it is no more grace; otherwise work is no more work.' It lays a foundation for boasting. 'For if Abraham were justified by works, he hath whereof to glory; but not before God. Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith.'

"Q.—In what does the righteousness of Christ, which is the only ground of justification, consist?

"A.—It consists in the perfect obedience which he rendered to the precepts of the law. He voluntarily allowed himself to be made under the law; and he fulfilled all righteousness. This he engaged to do, and has fully done for those for whom he acted. It consists also in enduring the penalty of the law in order to expiate the guilt of those for whom he had engaged to suffer, and did suffer. Unless this had been done, the demands of the law could not have been satisfied. 'Who his own self bare our sins in his own body on the tree, that we being dead in sin, should live unto righteousness; by whose stripes ye were healed.' 'And they sung a new song, saying—Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests.'

"Q.—On what principle does the righteousness of Christ become the sinner's, so that he can be justified before God?

"A.—On the principle of imputation. He fulfilled the law both in its precept and penalty, on account of the sinners given to him. What he did in their room becomes actually theirs on their receiving it by faith. Christ being their surety, and his

work being perfect and accepted, they, on their believing on him, have his righteousness reckoned to them; and are thus pardoned and accepted.

"Q.—Who is it that imputes the righteousness of Christ to the sinner on his believing?

"A.—Jehovah. 'Who shall lay anything to the charge of God's elect? It is God that justifieth.'

"Q.—On what is the imputation of righteousness founded?

"A.—On union to Christ. Christ stands in the covenant of grace in the relation of a surety to those to be saved. All that he did in this relation was made referable to them. Thus his righteousness became imputable to them; and it is imputed to them when a real union is formed between him and them by the spirit and through faith. This union is real. 'I am the vine; ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.' It is spiritual—a union of mind with mind. Christ dwells in the believer by his Spirit. It is indestructible. 'And I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand.' 'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us.'

"Q.—In the imputation of righteousness, is there any transference of moral qualities?

"A.—No. The imputation is merely legal. There is, there could be, no transference of his holiness; but there is the assignation of his merit to the sinner believing in him, which avails to procure the pardon of his sin, and his restoration to the favour of God. There is no actual transference. The righteousness of Christ is not attached to the person of the justified, as personal holiness comes to be attached to him through the operation of the Spirit.

"Q.—Is justification, then, wholly gratuitous?

"A.—It is. 'Being justified freely by his grace through the redemption that is in Christ Jesus.'

"Q.—Is a sinner justified before he has true faith?

"A.—No. For the righteousness of Christ, which is the ground of pardon, is imputed to him that believeth. If it be alleged in opposition to this view, that the Spirit cannot be given to men while they are under the curse of the law, which is not repealed till they are actually justified; in reply to this—did not God love men and give his Son when they were in subjection to the curse? Besides, men are said to be justified by faith.

"Q.—Has it not been alleged that faith justifies man, not as faith, but as operative in the performance of his duty?

"A.—Yes. But this confounds faith and works. In Scripture they are, in the business of justification, opposed.

"Q.—Does justifying faith consist in a sinner's persuasion that Christ died for him in particular, and that his sins are forgiven?

"A.—No. There is no revelation in Scripture that Christ died for any man in particular, and that his sins are forgiven. Besides, every man that lost the sense of this would become an unbeliever.

"Q.—What is faith?

"A.—Paul defines it to be 'the substance of things hoped for, the evidence of things not seen.' Faith, whether human or divine, is the belief of a testimony. Saving faith is the belief of the testimony of God. Faith is the confidence of things hoped for, because it assures that these things shall be enjoyed. It is the substance of things hoped for, because it gives them, although future, a present subsistence in the mind of believers, so that they are influenced by them as if present.

"Q.—In regard to this general account of faith, what are some of the elements which it embraces?

"A. As the objects of religion are invisible and future, faith is indispensable. No knowledge can be had of the objects with

which religion is conversant, but by divine revelation. Faith is an assent to the revelation God hath made of the truth of religion. It conveys to the mind a full conviction of the truth of religion. Through it the truths of religion exert an influence upon the mind as if they were perceived by the senses.

"Q.—What is justifying faith?

"A.—It is the faith by which a sinner obtains an interest in Christ Jesus and the blessings of salvation. It is called justifying faith on account of the design to which it is subservient; and in this view, its exclusive object is that part of revelation which relates to the Saviour.

"Q.—What are some of the constituent parts of justifying faith?

"A.—The object of justifying faith is Jesus Christ and redemption through his blood. 'And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house.' To the revelation of the Saviour in the Gospel, the awakened sinner, under the influence of the Spirit, yields a cordial assent. 'Unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me.' Faith implies the reliance of the soul upon Jesus Christ for salvation. It embraces him and trusts in him. It involves the renunciation of all human righteousness as the foundation of hope. 'Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.'

"Q.—Is assurance of the essence of faith? and is it attained?

"A.—If by assurance be meant a full persuasion of the truth of the divine testimony, to whatever subjects it relates, then it is essential to faith. But if assurance mean an explicit assurance of the believer's own salvation, then it is not of the essence of faith. But it may be attained by reflection. 'We know that we have passed from death to life, because we love the brethren.

He that loveth not his brother abideth in death.' 'And hereby we know that we are of the truth, and shall assure our hearts before him.' 'Beloved, if our heart condemn us not, then have we confidence toward God.' Paul thus exhorts—'Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates.' 'Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.'

"Q.—Is faith itself the sinner's justifying righteousness?

"A.—No. The Scripture saith that man is justified by or through faith.

"Q.—How then is it said that Abraham believed God, and it was counted to him for righteousness?

"A.—What was counted to him for righteousness was that which his faith received and in which it confided. If the term faith be taken to denote the ground of justification, then it must be held as meaning not only faith, but obedience, or that the single act of faith is accepted instead of obedience in general, and on the ground of it a sinner is pronounced to be righteous. But faith and obedience, as a work, are disjoined in Scripture in justification; and who can believe that faith disjoined from all works is equivalent in the divine estimation to the whole obedience which was originally owed. Faith cannot in itself be our justifying righteousness. 'For of him are ye in Christ Jesus, who of God is made unto us righteousness.'

"Q.—Is faith a condition of justification?

"A. If by condition be meant that which when done gives a right or title to this privilege, because it possesses either intrinsic or conventional merit, it is not a condition of justification. If it be meant merely that it goes before justification, then, in this sense, it is a condition.

"Q.—What office, then, does faith sustain in justification?

"A.—It is the instrument by which the righteousness of Christ is received and held fast. By a simple acceptance, it puts the sinner in possession of the righteousness of the Redeemer. It was the will of God that man should not be immediately justified on the ground of the obedience and death of the Son of God in his room; but that some act of his mind should precede the application of his merits to him. By faith the sinner's assent is given to what Christ has done or rendered as a surety.

"Q.—Is not faith, viewed as an instrument, well adapted to promote the great design of God in the justification of sinners—the manifestation of the glory of his grace?

"A.—It is. There is no merit in it. It merely receives what is exhibited. It is, moreover, given to the sinner, and sustained in him. 'Surely shall one say, in the Lord have I righteousness and strength: even to him shall all men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory.'

"Q.—Has repentance any share in the sinner's justification?

"A.—No. It is not a condition. Christ did not die to give his sorrows moral influence. If all works are excluded, so must repentance. But there is penitence, just as there is faith, in the sinner who is pardoned and accepted.

"Q.—Is it not said that men are justified by works?

"A.—It is. But it is not before God, but before men, that they are thus justified. Though Paul and James seem to differ, it is only in appearance; for they had not the same design in view. They do not speak of the same faith. They do not refer to the same justification. In the epistle of James, the inquiry relates to the kind of faith by which a sinner is justified, and to the way in which it is evidenced to be genuine.

"Q.—Has it not been alleged that justification by faith, without the works of the law, is injurious to the interests of morality, by weakening and destroying the motives to it?

"A.—Paul repels the objection in the sixth chapter of his

epistle to the Romans; and shews that it cannot be. The objection, moreover, assumes that unless good works are the condition of justification, there is no other reason of sufficient efficacy to induce man to perform them. But obedience to the divine law is an indispensable obligation, without any reference to man's own interest. It is due to God for the favours conferred. It honours God, and recommends submission to his supreme authority. It is intimately connected with man's happiness. Moreover, the objection involves that justification may be separated from sanctification. But the two blessings are closely connected and enjoyed at the same time. 'There is now no condemnation to them who are in Christ Jesus; who walk not after the flesh but after the spirit.' Yea more, their connexion is manifest, because the sinner cannot be justified till he believes; and as faith is a supernatural grace, it cannot exist without communications of the Spirit to the soul. 'Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.'

"Q.—Can man be saved without works?

"A.—No. Justification by faith does not exempt from obligations to perform and maintain good works. It does not exalt above the law. Men are not saved without holiness. The grace by which men are saved teaches them that, 'denying ungodliness and worldly lusts,' they 'should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.'"

"NOTES

"ON SCRIPTURE PASSAGES FOR THE BENEFIT OF THE SABBATH "SCHOOL.

"'Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the

seat of the scornful; but his delight is in the law of the Lord; and on his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.' This psalm may be viewed as a brief preface to the Book of Psalms. It is a short compend of the main subject of the whole book—that God has appointed salvation to the righteous and perdition to the wicked. This is the principle that is evolved, and illustrated with much simplicity, appositeness, richness, and beauty, in this ode. It thus admonishes. For the prosperity which is said to attend the righteous, and the destruction which is declared to befall the wicked, is fitted to excite to imitate the one and shun the other. It assures that the man who loves God and the law of God, and observes it aright, and delights in it, shall realise and enjoy true blessedness. This is the one precious pearl. He who finds it has gotten the main element of happiness; but he who does not love and serve God, shall not —whatever may be the care and labour in which he abounds— assuredly find it. 'The Lord knoweth the way of the godly; but the way of the ungodly shall perish.' This should tend to enliven the hope of the righteous, and fill them with confidence that everything which now appears opposed to their hope shall come to an end.

"There is in this ode a contrast between the godly and the ungodly. They are two separate generations. There is an essential difference between them. This difference is moral. As there is an essential moral difference, so there is a corresponding difference in the effects which they respectively experience. The one class has true blessedness: the other has not.

"Blessedness.—'Blessed or happy is the man'—'The ungodly are not so.' All men inquire after blessedness—after true happiness. There is no man on earth who does not wish that it might go well with him. Gross, indeed, are the misconceptions which men have, both as to the nature of true happiness, and as to the means by which alone it can be attained. Natural men—spiritually blinded, thoroughly perverted in their judgment, vitiated in their will, depraved in their affections, and defiled in their conscience—regard what they call happiness as consisting chiefly in outward good, in worldly success, and in those enjoyments which are connected with such a condition. They seek it in sensual pleasure, in the honour that is from men, in the possession and exercise of secular power, and in opulence, with the conveniences, pomp, and gratifications which it may afford. But these are as the bubble on the stream that glitters in the sunbeam, and suddenly bursts and dissolves; as the bow on the cloud that glows for a little, and then vanishes. The happiness of such is not true happiness. It is not pure. It does not improve and elevate the character. It deteriorates. It passes away. It uniformly leaves a large amount of guilt and evil desire and misery behind. The natural man has not one hour of complete satisfaction with himself. He cannot seriously meditate on God, on his own responsibility and the eternity that is before him, on the omnipotence and righteousness of God, and on perfect retribution in the life to come, with any measure of composedness and peace.

"Whence, then, does true happiness arise? It springs from inward renovation wrought in the sinner by the Spirit through revealed truth—from the faith in Jesus with which he inspires him—from the love of Christ and moral excellence which he originates and preserves—and from the universal godliness which he enables to cultivate and maintain. This is the true source of true happiness. The mind of man must be brought to accord with the mind of God. The will of man must be brought to accord with the will of God. The spirit and life of man must

be brought to accord with the law of God. Unless this be effected, there can be no solid and enduring blessedness. In the natural man there is no true rest, whatever he may outwardly enjoy. A secret fire consumes. There is torment in the conscience. He is a victim of struggle and agony. And any kind and measure of enjoyment that he has quickly perishes.

"There are two classes into which mankind are arranged—the righteous and the wicked. But for the grace and mercy of God in Christ, the human race would ever have been all wicked and all wretched. Grace has made a difference; and to the one or to the other class do mankind belong. There is no intermediate condition. There is no neutral ground. Each human being is either without Christ and without God, or in Christ and blessed with the approval and favour of God.

"These two classes are contrasted. They are so as to their present condition. In regard to the righteous, it is said that they do not walk in the counsel of the ungodly. 'Ungodly' means unsettledness. The man who is ungodly has no stability. He has no proper sufficient stay on which to rest. He is without any distinct aim. He is under the control of evil desire. 'Counsel' denotes purpose, plan, resolution. It may embrace the methods which the ungodly may adopt in order to draw into error—to snare with what is evil. It may embrace palliations of vices—solicitations to improper indulgences, and concerted plans by which to inveigle and immerse in what is wrong and destructive.

"To walk in the counsel of the ungodly is to follow the advice of the wicked; to enter with them into the same designs; to cooperate with them in works that are evil. The man who does so belongs to the band of the wicked. He enters into the region of their worthless projects, and lives as they live. But the righteous man does not walk according to the counsel of the ungodly. He does not listen to it, or acquiesce in it, or fulfil it. He turns away from it and opposes it.

"The righteous do not stand in the way of sinners. The word 'sinner' means to miss the mark, and involves not merely disquietude arising from sinful desires which constantly impel to fresh misconduct, but the lengthened series of sinful acts which proceed from these desires—a fixed determination to sin, and a shameless daring in the course of sin. The 'way of sinners' represents opinions and habits which are morally vile and hateful, and a life of perseverance in ungodliness and profligacy. The wicked are in a course of evil, and are bent on sin. They love it, cleave to it, and indulge in it. This is their way, their course of action. To 'stand in the way of sinners' indicates the strength and firmness of corrupt desires and habits—the unshamedness, openness, and continuance with which they are gratified. They are resolute and avowed in their wickedness. But the righteous man is not on the way of sinners. Nor does he stand on it. He separates himself from sinners. He avoids them. He dallies not with them when he happens to come into connexion with them. He chooses them not as his associates. He seeks not to imitate them in what they adopt, or in what they do. If he be overtaken in sin, he does not defend it or persist in it.

"The righteous do not sit 'in the seat of the scornful.' 'Scornful' denotes one who opens his mouth against God, who scoffs at God, his law and ordinances, his judgments, and his people. It stands in opposition to the wise man, whose heart is filled with holy reverence toward God and divine things. It involves pride of intellect and heart—the rejection of the revealed system of truth, its doctrines, promises, precepts, blessings, and prospects; and the denial of the superintendence and existence of a Supreme First Cause. The scorner mocks at what is right and good, and sets at nought, so far as he can, all restraint laid on his vicious habits and fierce passions. 'The seat of the scornful,' taken morally, means security, presumption, and searedness. It suggests that the mind is under deep ignorance, strong perversity, exceeding hardness, and exerts

itself in daring and unabashed wickedness. There is something of venom, rancour, spitefulness, malignity in this scorn. To sit in the seat of the scornful is to be with the scorners, to associate with them, to approve of their principles and practices, to avow them, and to glory in them. But the righteous man does not sit in the seat of the scornful. Perhaps the terms 'ungodly,' 'sinners,' and 'scornful,' 'counsel,' 'way,' and 'seat,' 'walk,' 'stand,' and 'sit,' may indicate different appearances or different gradations of iniquity. With regard to this gradation in ungodliness, at least, it accords with fact. The man with atheistic opinions, in general, first shews indifference to religion—then neglects religious duties—then scorns religious people—then ridicules revealed truth—then blasphemes the name of God—and then denies His existence. The man of intemperance may seldom have for a while partaken of what intoxicates. In course he may have shared a little; then united with those who relished it and took largely of it; then fell at times completely under its power; and then became a slave to it, and a sot. So it is with other vices. There is progression in iniquity. How we should take heed and not yield to temptations to sin! Let the young resist taking the first step in a course of wickedness, secret or open.

"The righteous man is also described by what he does. 'He delights in the law of the Lord.' By 'the law of the Lord' is meant what of divine revelation then existed. It suggests that what was thus disclosed was a standard of faith and a rule of life—contained doctrines, promises and precepts to be received and believed, and involved obligation and authority. The Word of the Lord is the voice of Jehovah. It is a light from heaven that shines on man's darkness. It tells the sinner of grace and mercy. It reveals the Messiah—the Mediator betwen God and man—the Saviour of the lost—the Redeemer of the enslaved. To delight in the law of the Lord, supposes that man has been instructed and regenerated by the Holy Spirit. For otherwise, he could not have any relish for it. He would not be attracted by it, and instructed in it. He who

truly delights in the law of God, in the word of salvation, discerns and appreciates its excellence, esteems the holiness which it requires, desires and strives to be conformed to its precepts, and derives strength and consolation from its truths and promises. He prefers it above every other book. He regards the knowledge of revealed truth, of God in Christ, and of Christ and his righteousness and salvation, as by far the most excellent and important knowledge. It is the life and joy of the soul. The natural man never gets beyond the religion of fear. It is otherwise with the righteous man. His delight is not indeed complete, because his holiness is not perfect; but he finds satisfaction in the law, and in conforming himself to it. It yields him comfort in every condition—in duty, in trial, in poverty, in reproach, in adversity, in persecution, and in death. 'He meditates on the law' of God 'day and night.' This is the effect of the delight that the good man feels in the Word of God. His delight leads him often and earnestly to meditate on it. By 'day and night' is meant, not unintermittingly, but at set times. These may be in the morning and evening, or at other periods of the day, when opportunity may offer. It may involve recurrence to the Bible in thought and affection, when, during the elapse of night, the righteous man may happen to be awake; and when, during the day, he may have any intermission in the business to which he may have to devote himself. To meditate on the Word, supposes a real and fervent love of it. This stirs up to recur to it, even when there may be many outward influences to keep from doing this. His very life is in the Word of God. His whole soul is merged in it. The knowledge which he has of it, and the love which he feels for it, tend to absorb him with it. Thus it becomes a part of himself—aliment and strength to his soul. To meditate on the Word of God, is to reflect on it frequently and steadily, is directly and faithfully to apply it to our individual state and character and experience, is to seek, in revolving it, to be quickened and transformed by it, and to have communion with God in it.

"The righteous man 'is like a tree planted by the rivers of water.' This beautiful and highly suggestive image represents the prosperity of him who is truly righteous. It was peculiarly appropriate in the arid regions of the east. The same figure occurs in the seventeenth chapter of the Prophecy of Jeremiah. The tree planted by the river side, or beside many streams, thrives. The moisture impregnates its pith. Thus its leaves continue fresh and grow; and it yields fruit in its season. This represents the spiritual condition of the righteous man. He is fresh and vigorous—healthful, and fruitful. His position is favourable. He is planted. He does not grow spontaneously. He has his place by the favour of God, and through the grace and power of the Holy Spirit. He is placed beside the streams of water. These may denote the discoveries of the love of God in Christ, the fulness of excellence and merit and blessing in him, the grace and consolation of the Spirit, the benign and salutary influences of the Word of God, the ministration of the Gospel, and the dispensations of providence. These are made as waters to the righteous man. They suit his condition, nourish and develop all his powers and affections, and meet his varied experience. They furnish him with succour in weakness, and consolation in sorrow. 'He brings forth fruit in season.' The fruit on a tree thus favourably placed will be rich, abundant, and yielded in the proper season. This fruit represents the spiritual effects and the good works which proceed from the inward renovation produced by the Spirit of God in man made righteous. It embraces the whole fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, all holy thoughts, pure affections, fervent zeal, labours of love, and works of devotion and beneficence.

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"'Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.' Prayer is the exercise here enjoined. The parts are adoration, thanksgiving, confession, and petition.

The kinds are secret, domestic, public, verbal, and ejaculative prayer. The seasons are morning and evening, incidental occasions which obviously call for it, and the continued devout frame of mind which ought ever to be cherished. All acceptable prayer arises from the suggestion and influence of the Holy Spirit.

"What are the obligations to personal prayer? It arises out of our condition of dependence. We are creatures, and sustained by him who made us. Every good gift and every perfect gift cometh from him. We have no claim on Jehovah's sustentation. All the supplies we receive are wholly gratuitous. We are always in want—always in entire dependence. This we would have been, though we had not fallen and become depraved and rebellious, and forfeited every favour and blessing. We have rendered ourselves wholly unworthy of every token of kindness, and deserve nothing but wrath. In our condition, then, as fallen and accursed, it is specially requisite that we should always give ourselves to prayer unto God, deplore our condition of sin, and solicit mercies suited to our wants. It arises out of the conditions and aspirations of man renewed. When the sinner is formed anew, he receives the Spirit of adoption; and this Spirit dwells in him as a Spirit of intercession, and prompts him to cry 'Abba, Father.' He feels his dependence on him who hath begotten him to a lively hope. His heart turns towards his Father who is in heaven. He instinctively and confidingly repairs to him for the supply of all his spiritual wants—for instruction, for succour, for preservation, for comfort, for deliverance from all evil. The prayerless are graceless, and Christless, and Godless. It arises from God's command. Is it not said, 'I will that men pray everywhere, lifting up holy hands'? God is everywhere, and the individual man everywhere is to pray. His obligation, his dependence, his need, require that he should do so. Elias prayed under the juniper tree, Peter on the house-top, Cornelius in a corner of the house, and Abraham in his grove. The believer understands

the command on this matter, and his holy instincts and spiritual wants lead him to obey it. It is not done, when rightly done, with reluctance, but willingly and with liveliness. It is the mean of his spiritual subsistence and growth. Personal prayer in secret, and in all the other conditions in which it is required—as in the social circle or religious association—is an exercise to which he statedly, and as individual circumstances suggest and demand, gives himself. 'In everything by prayer and supplication we are to make known our requests unto God.' 'Pray without ceasing.' 'Praying always with all prayer.' In regard to secret prayer, Christ enjoins—'But when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.' Personal prayer daily, and as the calls of each day demand, is an obligation on every man—an obligation which the true believer will endeavour faithfully to implement. It arises from being an appointed mean of promoting spiritual growth. It is an immediate and direct approach unto God, who is absolutely holy—who hates sin, and knows and searches the human heart. It brings unto the awful presence of God, and aids in promoting and establishing holy fear. It tends to excite and strengthen holy affections. It checks in sinful courses. It frowns on insincerity. It brings into near fellowship with God, and fosters all the graces in the renewed heart. It receives fresh grace from God. It relieves the soul of its distresses and its restraints. It invigorates faith, enlivens gratitude, deepens sorrow for sin, intensifies love, enlarges submission, begets trust, and stimulates to obedience. When the believer abounds in earnest and fervent prayer, he is as a plant that stands fully in the sun. He grows and bears the richest fruit. Then the Word, the ordinances of the sanctuary, all other means and duties, and also every condition, however various—prosperity, adversity, wealth and privation, health and sickness—produce real spiritual benefit. Moreover, it arises from the success with which it has been honoured.

The prayer of gracious desire and true faith, God hears and answers when, and how, and in the measure he sees meet. If we thus ask we shall receive. As our faith is, so shall the success of our prayer be. It vanquishes all difficulties. It is the key that opens and shuts heaven. It upheaves and dislodges mountains. By it Jacob had favour with God, and as a prince prevailed. By it Elijah brought drought and famine, and anon rain and growth and abundance. Thus Isaiah stayed the course of the sun by ten degrees. Thus was Jonah delivered from the great fish that had swallowed him up when he was cast into the deep. Thus Paul and Silas made the doors of their prison to open widely. Verily it shall be to every supplicant according to his faith. Prayer does not indeed cause any change in the divine will. The thought and will and purpose of Jehovah are immutable. It does not, then, in this respect, move and overcome God. But what God has willed and purposed to give to his people, he has willed and purposed, shall be given in connexion with, and in answer to, prayer. He has purposed that prayer shall be made for the blessings which he bestows. 'I will yet be inquired of by the house of Israel to do it for them.' The purpose of God does not exempt from the performance of the duty. When Daniel saw that the time of the promises of deliverance from captivity drew on, he did not cease to plead for the deliverance. He was thus only stirred up to increased earnestness and frequency in prayer unto the Most High. Prayer is to be made for the blessings God has purposed to give. And why? Because God designs that his people shall be conformed to Christ, who gave himself to prayer —who prayed with strong cries and tears when his feet stood in the shadow of death, and who ever maketh intercession for the saints; because when prayer is properly made, the believer highly honours God, owns his sovereignty and omnipotence, his mercy and compassion in Christ, celebrates his excellence, and thankfully commemorates his favours and deliverances; because God wills to shew his delight in him, and the homage and

service he renders by bestowing blessings in answer to his prayers.

"What are some of the influences which tend to divert from this exercise, or to obstruct in it? The carnal heart may suggest that it is better not to observe prayer, because if it were observed, it would be done only in insincerity. But no reason can avail to neglect a known duty and to continue in a known sin. This is to serve Satan and not God. If a person have a proper fear of hypocrisy, this would be a great mean of keeping from indulging in it. The lack of suitable gifts to engage in this exercise before others may be alleged. But it is not copiousness and fluency that secure acceptance with God. It is faith in Christ and integrity of heart that do this. He who has a deep sense of spiritual want and peril; who feels his condition as a sinner and his need of mercy and salvation, has gotten gifts with which to engage in prayer to God. These states of mind will make man distinct and earnest and abundantly copious in his supplication to God. The poor man who asks alms finds no difficulty in telling his tale and urging his petition. The absence of a spiritual and elevated state of mind may be added as a reason for neglect of this duty. But the neglect of the duty is not the way to get such a state of mind removed. It will rather deepen and establish it. Sleep will not cure sloth. If the limb become numbed, this will wear off most readily and effectually by motion and exertion. Neglect contracts guilt, increases deadness and restraint. This indisposition may arise from indulgence in some known sin. Neglect of prayer will only encourage to prosecute this course. The mind will become darker, and the bias to the sin stronger, and the heart more decidedly bent on the course of evil. Hasten, then, to prayer. Turn not away from it. Business may induce to neglect this duty, when the hour for its observance arrives. Stated times for prayer in secret and in private each day should be faithfully observed. If the business of the world be allowed to interfere with the service of God, then it will soon

jostle out that service altogether. Prayer, properly regulated, will not hinder, but expedite business. If we would have discretion, and energy, and circumspection, and success in business, we should acknowledge God in all our ways. Thus only can we expect to overcome difficulties, and to prosper in our undertakings, or be blessed in our enjoyments. Daniel had the management of an immense empire, and yet he gave himself daily and at stated times—thrice a day at least—to prayer. And his business did not get on the slower. Prayer must, no doubt, be accompanied with diligence and fervour in business. If this be neglected, then, if worldly good is gotten, it will carry along with it the curse of the Almighty, and it will yield no true enjoyment. Vain and worldly thoughts may obstruct much in prayer when it is observed, and induce to cease from it. How various their kind and character! How often do they spring up suddenly and unexpectedly. They proceed from the natural levity of the human mind, and from the carnalism and coldness of the affections, and from the presence and encumbrances of worldly cares. When the believer is not careful to entertain holy thoughts, and to cherish reverential awe of God, and to keep the world in proper subjection, how apt is he to be obstructed and annoyed in this service, and, at times, to become wearied of it! But the remedy for this state of mind is not neglect of the duty, or irregularity in it. In these circumstances, he should strive more against the workings of corrupt desire, meditate more on God's Word, reflect more on the character of God, and seek to confide more in him; and endeavour to withstand and rise above the influences which are of the world. He should also bear in mind that evil thoughts and desires are parts of the infirmities which cleave to the condition of believers, being only in progress towards perfection.

"By whose power can prayer be rightly performed? It can be only thus made in the Spirit. While the Saviour pleads for the people of God in heaven, the Spirit within them makes intercession for them and by them. He thus gives them

enlarged and appropriating views of the divine promises, and enables them to plead them in faith and with power. He thus deepens their consciousness of want, and prompts them to cry for grace with the agony of earnestness. He makes intercession for the saints with groanings which cannot be uttered. Praying in the Holy Ghost is praying in the possession or under the action of his exciting, instructing, and invigorating influence. The Christian soldier needs courage, vigilance, and skill. He ought, therefore, with continued prayer and supplication, to look up to the Lord of Hosts, who teaches his hands to war and his fingers to fight, and who will make him more than a conqueror. There can be no true and acceptable prayer but by the Spirit. 'Through him we both have access by one Spirit unto the Father.' He enables the believer to pray with knowledge, in faith, with fervour, and integrity. Thus only can he have just views of the character of God, and of his own condition and wants; and of Christ and the blessings which are to be found in him. Thus only can he pray in truth, and with unfeigned lips. How indispensable the influence of the Holy Spirit! 'If any man have not the Spirit of Christ, he is none of his.'

"In what manner is prayer to be performed? Watchfulness is required. This refers to the vigilance of the soul in exercising its powers and affections in accordance with the revealed will of God. The Christian soldier is to give himself to prayer, and to be watchful as to the spirit in which he performs the duty. For the carnal heart is apt to induce cold and impure and formal prayer; and it is only when it is offered in a holy and spiritual frame that it meets the approval of God. The proper seasons of prayer must be assiduously cared for. There is a proper time for prayer. There is a time for this, and for every other duty. The conscience must be kept pure. When it is defiled by sin, this renders unmeet for communion with God. 'If I regard iniquity in my heart, the Lord will not hear me.' The incidents of Providence during the intervals of prayer should be reviewed and revolved, so that they may form the groundwork

of supplication unto God. The character of the dispositions and emotions of the heart in the exercise of prayer should be faithfully observed. The believer must strive to keep the heart with all diligence when he comes to speak with God in prayer. He must wait unmurmuringly and unfearingly for the answer of prayer. He should take heed to what becomes of the prayers he offers. David says, 'In the morning will I direct my prayer unto thee and will look up.' Not to do this is to mock God, and to contemn the blessings sought. This is, in part, to watch unto prayer. The want of watchfulness occasions deadness, listlessness, feebleness, stupor.

"Moreover, perseverance is necessary. Perseverance—'all perseverance'—means, in its connexion with the performance of prayer, invincible patience, courage, and constancy. The Christian soldier is not only to pray always; at every proper season and in every condition, whether in prosperity or adversity, but he is not to weary in the service. He is to continue instant and constant in the work, though what may be solicited may not in the meantime be obtained. He is to bear up against all discouragements arising out of requests for particular mercies not being speedily answered. He must endeavour to increase in the vigour of the graces which are to be put forth in it, and continue instant and hold on to the end. Thus is he to have and shew all perseverance in prayer. Not to persevere in prayer may arise from pride of heart, from unbelief, from want of delight in God, and from undue dependence on the creature. Prayer is to be made for the saints. Not for them exclusively —for prayer is to be made for all men in all the various conditions of life; but for them specially, because they belong to the same adopted and regenerated family, are exposed to the same adversaries, and need the same supplies. Prayer is to be made for their progress, their conservation, their comfort, their increase in number, their visible unity in the faith and in the worship of our common Lord, and for their complete redemption.

"*November*, 1852.—In my Redeemer all fulness dwells. In him dwelleth all the fulness of the Godhead bodily. All the treasures of wisdom and knowledge are in him. In him are grace and truth. He is all sufficient. He can supply all need. He cannot fail. His resources cannot be exhausted or diminished. All on earth may and do change and fade and pass away—relations, friends, riches, honours, health, strength; but the Redeemer abideth. He ever liveth. He is ever able to save. He can help at the proper time, and in the proper measure. He is all-sufficient and ever faithful. Every promise he has made he can and shall unfailingly fulfil. How this attribute of the Divine Redeemer is fitted to animate and encourage under affliction! This is a spring of water in the wilderness that does not dry up. The water that comes from earthly springs is bitter, comparatively, and soon exhausts. True it is 'Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.' How much my foolish heart cleaves to the creature. My God, draw me nearer to thyself in confidence and obedience. I forget not that it is said—'If any man love the world, the love of the Father is not in him.' Oh! to love the Father, the Redeemer, and the blessed Spirit supremely, fervently, constantly. I remember my Redeemer hath said—'For where your treasure is, there will your heart be also.' May the favour and fellowship of God be my treasure. May my heart be more fixed upon God. How treacherous it is. How quickly it goes after the creature. May my affections be more refined, and set more fully on God, my Redeemer. May I feel more deeply and intensely that my life is hid with Christ in God. What riches, and comforts, and securities are wrapt up in this! There can be no lack. 'All things are yours, and ye are Christ's, and Christ is God's,' says Paul. 'Jesus is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still

waters.' May all the powers of my soul stretch out to him and unfearingly repose in him. 'Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall; yet I will rejoice in the Lord, and joy in the God of my salvation.'

"*June*, 1853.—How much the soul thirsts after creature help, and creature relief and comfort. These means the Redeemer may employ in his dealings with those who trust in him and love him, and for their benefit. But the soul should not rest on these, nor be satisfied with them, as all that is needed for true and enduring enjoyment. The carnal heart says—Give me success in trade, increase of wealth, abundant produce from the fields cultivated, distinction in the paths of emulation and ambition; for in these is true happiness to be found; and if they are not attained, all is undone and lost. My soul, cleave not to such things. There is no quietude to be realized from the possession of these. Expend not thy energies and affections on the privations and sufferings experienced. How apt, when riches take wings, when one relation after another drops into the grave, when the social circle of companions in youth and manhood becomes thin, and the once familiar and loved forms lie cold in the ashes of the tomb, to allege, I am the only person that hath seen affliction; no sorrow is like unto my sorrow. Rachel weeps for children, and will not be comforted. Rizpah, the daughter of Aiah, a concubine of Saul's, who bore him two sons, assiduously attends and shields the mortal remains of his seven sons, whom David, on the demand of the Gibeonites, delivered to them to be hanged, by the express appointment of God, as a national atonement to divine justice for Israel's treachery to this people. Taking sackcloth and spreading it upon the rock, and continuing there till the Lord should give some token of reconciliation by granting seasonable rains in mitigation of the threatened

famine, and carefully preventing the birds from tearing them by day, and the ravenous beasts from devouring them by night; she thus indicated an unduly absorbing grief, with singular patience, and self-denial, and strong natural affection. Joseph is supposed to be cut off, and Jacob will not be consoled. God smites Jonah's gourd and it withers, and he is sunk into despondence and must needs die. How detrimental to my spiritual strength and comfort to dwell on the darknesses that have at times overspread me, and the reverses in expectation with which I have been tried. My soul, rise above these. Ascend the ladder of gracious intercourse. Contemplate the bright aspects of divine dispensations. Commune with God as revealed in his works and Word, in his perfections and promises, in his common benefits, and special spiritual blessings. Thus may I live in God, and with God, and for God. This is vital godliness. This is the real element of satisfying enjoyment. This is life Godward—the noblest and most truly pleasurable life.

"*October*, 1853.—This is the day my Redeemer rose from the dead. May I be risen together with him in affection, and resemblance, and hope. O God, I plead that by thy Spirit, and through thy Word, and the preaching of the Gospel, thou wouldest shew me more and more of thy glory in Christ. Fill my soul with light and love. Enable me to resist wandering thoughts and worldly cares—the bane of spiritual comfort. Help me to watch with vigilance against the wiles of the deceiver of souls. May thy servants this day declare faithfully the message of reconciliation to perishing sinners. May the power of the Holy Spirit be put forth by the truth made known, that many may be turned unto the Lord, and that the churches of Christ may be edified. 'O let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us—yea, the work of our hands establish thou it.'

"*May*, 1855.—It is long time since I penned a reflection.

Infirmity and many ailments have prevented me. But had I power, how much of the Lord's goodness to me have I to record in all these darknesses and troubles. I bless God I am still in the land of the living. Many of my near relatives have been called to the future and immortal life. I feel, from increasing weakness, that my stay on earth draws to a close. Spirit of all grace, purify me wholly. May thy sacred power be in me as water springing up to everlasting life. I am weighed down with coldness and deadness of heart. Spirit of the Lord, blow upon my garden that the spices may flow out. Breathe upon me that I may live more to the honour of him who hath redeemed me by his blood, and called me to be a partaker of his favour and holiness. Blessed Jesus, to whom can I go but unto thee. Thou hast all merit, power, and grace. Thou hast overcome all my soul's adversaries. Thou hast obtained eternal redemption. In thee would I trust. To thee I would be drawn. Oh abate my unbelief. Increase my faith. Cause me to grow in godliness. How much I faint and fail; but thou givest power to the faint, and to them that have no might thou increasest strength. Lord thou knowest what I need. Give me wisdom and inclination and energy with which to serve thee. Enkindle my languid love. Revive my depressed spirit. Blessed Jesus, meet with me this day when I wait on thee in the ordinances of the Sanctuary. Make thine own Word quick and powerful. Give light and life to those in darkness and death. May true converts spring up as among the grass, and as willows by the water courses! May the heralds of the Cross be full of light and power! May they understand how precious the human soul is, and how invaluable its redemption! While earnest and energetic in their service, may they be wholly reliant on divine grace for saving results! May the Redeemer be exalted in the admiration and confidence and rejoicing of myriads of myriads of sinners.

"*May*, 1855.—This morning brings me intelligence of the death of my brother John—the eldest of the family. He was

come to a good old age, with not a little of earth's treasure; but with, I trust, what is infinitely better, union with the Saviour and spiritual ripeness for the glory that fadeth not away. Having left the family in early life for the land of his adoption—North America—he knew little or nothing about the struggles which his widow mother, with five children, had to encounter, to maintain her independence and provide for their sustenance and education; and consequently he never possessed much of that home-feeling and interest, which he would had he remained with them in his native land. His mother's heart, however, ever yearned towards him as the first-born; but business, and success, and growing wealth, and influence, made a great gulph between them. Towards the close of his life, the home-feeling seemed to gather some strength, and under its impulse he came to Scotland on a visit to his aged mother; and, also, to settle and realise the secular effects of a rich uncle who had recently died. Meanwhile, Providence favoured his widowed mother and fatherless sisters, and independence was maintained, and a competence realised. With real goodness, there was some mixture of secularity in him. But what believer is there that has not marked defects which are more or less modified by education and outward circumstances? How self-gratification, self-aggrandisement contribute to deaden the kindlier feelings of the human heart, and to repress and indurate its social sympathies. But the spiritual brotherhood shall be perfected. In the final home of the redeemed, the sordid shall have no place. May my soul be more and more refined, and formed more fully after the pattern of Jesus Christ, and to live above the things seen and temporal, and to enjoy nearer likeness to God, and nearer fellowship with Jesus in all the means with which he favours me while on earth. 'The way of life is above to the wise.' It is a high way of life; real religion gives noble principles and impulses. It has

great enterprises, high aims, and elevated enjoyments. The renewed soul lives in God, denies self, lives not to self and sense. It pants after fuller and clearer apprehensions of the infinite and all-sufficient good in Christ. 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.' How apt I am to look at myself in the narrow sphere of my own being, and not to regard myself as in the unbounded being of Jehovah, and not to enjoy myself as seen in God. How ready I am to live upon myself; and thus, amid all the good things of the world, to live without God, and to forget that 'man liveth not by bread alone, but by every word that proceedeth out of the mouth of God.' Whatever creature engages my affections, it should be seen only in God. I should rise above, and not rest in ordinances, ministries, sacraments, duties, a preached Gospel, the Bible, prayer, meditation, religious converse, as these are only means by which to come to God, to live in God, to enjoy God. Nothing should satisfy me but God himself.

"*April*, 1856.—O Lord, send thy Holy Spirit into my heart. May he open it to receive the truth in thy word. May he reveal Christ in me that I may be transformed into thine image. I desire to be made wholly like to thee. May Christ be formed in me the hope of glory. May the power of corrupt desire be lessened day by day. How, undying, and at times how strong, its longings! When shall it be that I shall sin no more? It shall not be till my flesh become the prey of the worm, and my disembodied spirit appear in the presence and brightness of Immanuel. During what remains of this pilgrimage, may my way and heart and mind be directed by thee! I seek, above all things, to be made more holy—completely holy. How much evil desire is almost ever present. What a constant struggle there is between the flesh and the Spirit. But for fresh aid unceasingly vouchsafed, I should fail and perish in the conflict. My God, I am weak; undertake for me. Forsake me not in the time of my bodily weakness and deep depression.

My darknesses are those which arise from exhausted nervous energy. Sun of Righteousness cause, if it be thy will, the shadows to pass away. I know thou guidest thy people by a way they know not. Thy way, O my God, is the right, the best, the safest way. Be thou my help and guide. Lead me in the way everlasting. I doubt not thy love in Christ—thy love to my soul. I believe thou wilt keep me by thy power through faith unto salvation. I am weakness—thou art my strength. I am darkness—thou art my light. I fail and err—thou art the faithful and true witness. Thy promises are all yea and amen in Christ.

"*June*, 1856.— . . . . This is the day of God. In it I would rejoice and be glad. When Christ rose from the dead, this fact shewed that in his work he was accepted. 'He died for our sins, and rose again for our justification, that our faith and hope might be in God.' He thus also became 'the first fruits of those who slept in him'—a sure guarantee and earnest that as he rose from the grave to die no more, so they also shall rise to a pure, unfading, and endless life with him. How this assurance and prospect are fitted to animate and sustain under the feeling of desolation occasioned by the recent removal of my much loved sister—industrious, earnest, upright, loving, and, I trust, good. Of all my father's family, I only remain in the pilgrimage. But Christ leaves not. He dies not. He ever lives. He will form me for himself, and for his blessed presence in heaven. 'Because I live, ye shall live also.' This is my hope.

"Many, many are my earthly comforts—all the gifts of my merciful and loving Saviour. I have kind friends, abundance of means, undisturbed domestic quietness, oneness in sentiment, purposes, and aims, in hope and labour and prospect. These are good, very good gifts; but Christ the giver, is the best of all gifts—the most excellent, satisfying, and enduring. He is the sum and substance of all. Having Christ, 'I have all and abound.' I am truly rich now and for ever. How large my inheritance! 'All things are yours: whether Paul, or Apollos,

or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's.' Christ's love endures. It had no beginning, and shall have no end. 'I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.' In his work of mediation there is a sure basis to rest. 'He that believeth shall not be moved.' In this work I would ever and wholly abide.

"Divine Redeemer, go forth this day with the gospel of peace, 'conquering and to conquer.' May the Word preached be made as 'a sharp two-edged sword,' separating the sinner from the love and power of sin—from the service of the world and of Satan. Open the eyes of the blind, that they may see the wonders in thy law. Open the hearts shut against the truth as it is in Jesus, that they may receive it and live. Open the ears closed against the joyful sound, that they may hear and be saved. Enlighten, quicken, and sustain thy servants in the work of the ministry. Make bare thy holy arm, and redeem sinners. Breathe on the dry bones that they may live. Invigorate and comfort those who have been brought to believe. Be pleased, O God, to prosper the classes of young children under my care. May the teachers have hearts devoted to their work, and uprightly seek the instruction and spiritual benefit of those under their tuition. May they ever feel how helpless they are in themselves. They cannot reach the heart and conscience, and truly convince and convert. May they firmly believe that Christ by his Spirit can, and earnestly and constantly implore him to perform this great and needed work in all to whom they have the opportunity of tendering instruction.

"Oh my God! give me more and more of the grace of thy Holy Spirit. This I require to promote my sanctification. There can be no progress in holiness without it—no fruit unto God. How prone I am to forget thee, and to deal slackly with duty! How much my heart is engaged with the mere vanities of the world! I have no power to resist with success the

corrupt bias in me. May the Divine Spirit deliver me from an evil heart of unbelief in departing from the living God. I earnestly desire deliverance from sin. I long for more holiness. Unless my whole soul be brought into complete harmony with thy revealed will, I cannot become like to thee nor be perfected for thy blessed and glorious presence in heaven. 'Without holiness no man shall see the Lord.' Means, though they must be used, and used too with ever-growing diligence, will not by themselves accomplish this change. Creative power is indispensable. May it be put forth on me to reduce to order this inward chaos—to brighten it with pure light, to enrich and adorn it with the plants of righteousness and the beauties of holiness. Help me to set before the young, with clearness and faithfulness, their condition as sinners, and also a gracious and all-sufficient Redeemer in all his fulness; and to urge them with good and acceptable words to accept and trust in him. Touch their hearts that they may live before thee. May none of them live in sin and folly, and perish in the end.

"*August*, 1856.—Had an opportunity of visiting Eliza Leslie. She is far gone in consumption. I found her on her bed of languishing, not only resigned to the will of her Lord in the affliction under which her energy and constitution wasted away, but strong in faith and in the sure hope of eternal life. I read the eighth chapter of the Epistle to the Romans, and made some observations on the privileges which believers enjoy in consequence of their union with Christ—on the work of the Spirit in them—on the assurance which they have that all things shall work together for good to them—that they shall, in the midst of all temptation and trial, be preserved and sustained; and that they shall, despite of all menace, assault, and peril from adverse powers, be brought to the possession of the incorruptible inheritance, and made more than conquerors through him who hath loved them. She expressed her gratitude to me as having, under God, been the means of arresting her in her career of wickedness—teaching her the way of salvation, and recommend-

ing Christ and his service to her. So far as strength would allow, she would talk about the state of her soul and the salvation of the gospel. She dwelt much on the corruption of the human heart, its power, and its deceitfulness. The grace of God manifested in its renovation filled her with wonder and praise. But for the grace of God, she often declared, 'I had perished in sin.' 'By the grace of God I am what I am.' 'All is of God.' The love of Jesus engrossed her. He was in his person, office, work, and glory, all her desire. As he was in his character formed in her the hope of glory, so he was much in her meditation. All her thoughts were of him. All her affections centred in him. How great, she would exclaim, is the love of Christ, 'who gave his life a ransom for the sins of many.' Oh to be 'able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge.' How precious is Christ to me! His death takes away my sin. His righteousness secures my acceptance. His intercession obtains all the grace and blessing that I need, and ensures an abundant entrance into the everlasting kingdom. He is 'all in all' to me. All my purity, and peace, and hope are from him. I was a vile and wayward wanderer, but he sought and found me. I am in unworthiness, but in him I am complete. 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.' I do not fear death 'Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.' He has said, 'In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you: I will come again and receive you unto myself, that where I am there ye may be also.' 'I give unto them eternal life.' In the joyous triumph of Paul she could humbly and gratefully join, 'O death where is thy sting! O grave where is thy victory! the sting of death is sin; and the strengh of sin is the law. But thanks be

unto God, which giveth us the victory through our Lord Jesus Christ.' I engaged in prayer on her behalf. In parting with her, there was a deep emotional struggle. Her emaciated countenance had the placidity of a profound submission; and its pallidness was lighted up by the beamings of hope. I felt that this was my last interview with her on earth. I looked on her as on the precincts of glory, and retired from her with joyfulness of spirit, under the firm conviction that the Redeemer's angels would soon safely convey her spirit into his glorious and blessed presence.

"*September*, 1856.—. . . . . Learned that Eliza had finished her course. Her last words, it would appear, were—'Lord, I believe; help mine unbelief.' 'Lord Jesus, receive my spirit.' May I not say, 'Is not this a brand plucked out of the fire?' 'The one was taken, and the other left.' 'By grace are ye saved.' In connection with the preceding event, these verses —written by Major W. A. H. Sigourney, nephew of the celebrated poetess of that name, on the death of his wife (a lady of great personal attractions, belonging to a good family of the name of Filmore), who unhappily became intemperate and dissolute, left her husband and home, and walked the streets of the city as an outcast, and at length was made the inmate of a Penitentiary, from which she was released by the sympathy of her husband, and taken home—only, however, to return to her vicious course, and was eventually found dead under the snow in one of its disreputable streets—indicating elegance, power, and pathos, and breathing warning and instruction, may be appropriately engrossed. After the real authorship became generally known, Major Sigourney fell under intense enervation; and on the night of the 22d April of this year, was found dead in the outskirts of the city, having shot himself, leaving a daughter, an only child, to mourn his loss. He is also the author of the poem entitled 'Beautiful Child,' characterised by the genius of its predecessor, and by much deep religious feeling. How strange and affecting that he should have rushed to such a revolting end:—

'Oh! the snow, the beautiful snow,
Filling the sky and the earth below;
Over the housetops, over the street,
Over the heads of the people you meet,
Dancing, flirting, skimming along,
Beautiful snow, it can do no wrong;
Flying to kiss a fair lady's cheek,
Clinging to lips in frolicsome freak:
Beautiful snow from the heavens above—
Pure as an angel, gentle as love.

Oh! the snow, the beautiful snow:
How the flakes gather, and laugh as they go,
Whirling about in their maddening fun,
To play, in its glee, with every one—
Chasing, laughing, hurrying by,
It lights on the face, and sparkles the eye:
And the dogs, with a bark and a bound,
Snap at the crystals that eddy around:
The town is alive and its heart in a glow,
To welcome the coming of beautiful snow.

How wildly the crowd goes swaying along,
Hailing each other with humour and song!
How the gay sledges like meteors flash by,
Bright for a moment, then lost to the eye!
Ringing, swinging, dashing they go,
Over the crust of the beautiful snow—
Snow so pure, when it falls from the sky,
As to make one regret to see it lie,
To be trampled and tracked by the thousands of feet,
Till it blends with the filth in the horrible street.

Once I was pure as the snow, but I fell—
Fell, like the snow-flakes, from heaven to hell:
Fell, to be trampled as filth in the street—
Fell, to be scoffed, to be spit on and beat,
Pleading, cursing, dreading to die,
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread,
Hating the living, and fearing the dead:
Merciful God, have I fallen so low?
And yet I was once like beautiful snow!

Once I was fair as the beautiful snow,
With an eye like its crystal and heart like its glow ;
Once I was loved for my innocent grace—
Flattered and sought for the charms of my face ;
Father, mother, sister and all,
God and myself I have lost by my fall :
The veriest wretch that goes shivering by
Will make a wide swoop lest I wander too nigh :
For all that is on or above me, I know
There is nothing so pure as the beautiful snow.

How strange it should be that this beautiful snow
Should fall on a sinner with nowhere to go !
How strange it should be, when night comes again,
If the snow and the ice struck my desperate brain !
Fainting, freezing, dying alone,
Too wicked for prayer, too weak for a moan
To be heard in the streets of the crazy town ;
Gone mad in the joy of the snow coming down,
To lie and to die in my terrible woe,
With a bed and a shroud of the beautiful snow.

Helpless and foul as the trampled snow,
Sinner, despair not, Christ stoopeth low
To rescue the soul that is lost in its sin,
And raise it to life and enjoyment again ;
Groaning, bleeding, dying for thee,
The Crucified hung on the accursed tree.
His accents of mercy fell soft on thine ear—
Is there mercy for me ?—will he hear my prayer ?
O, God ! in the stream that for sinners doth flow,
Wash me, and I shall be whiter than snow.

. . . . . .

"*November*, 1856.—. . . . . I am under much weakness, and in very deep nervous depression. But I have always hope in my God. I know he will not fail me. I presently suffer under heavy disappointments. My young relative, on whom, for these eleven years, I have expended much solicitude and not a little substance, and who has but recently finished his education in the medical profession, and bears an M.D., has returned from —— seemingly quite a wreck both in body

and mind—volatile, aimless, unsettled, without any proper appreciation of the value of money, self-willed, given to idleness, bent on self-pleasure, resistive of all counsel and restraint, led away in part by his only brother, who, in course of a few years, from ambition and wastefulness, starting from nothing, shewed his sustainers a defalcation of some fourteen thousand or more. My best earthly friend occasionally would quietly indicate certain ominous tendencies and probable risks. But affection and sympathy, in a great measure, blinded me. For long time successful in his studies, I had cherished high expectation of his reaching, if not the highest eminence, at least future usefulness and respectability. But the tender and well-meant forewarnment is far more than realised. All is desolation, and insolence and the deepest ungratefulness along with it. My light here is quenched; not one ray of hope remains. I am weak, and my heart rends and sinks and recoils at the very thought of him and the dishonour and ruin which he carries along with him. O, my God, in mercy apprehend and save him! Instruction and kindness, ceaseless solicitude, and continued prayer, have all been in vain. O Lord, it is not in me to give the new heart and the sure direction; but thou canst. 'Can these bones live? O Lord, thou knowest.' Thou only canst make them live. I leave these orphan young men on thy mercy. Do for them according to the riches of thy compassion and grace. Thou hast said, thou art the orphan's stay. For thy name's sake reclaim and sanctify and bless them. I would wait on thee.

"O God, keep me from fainting and failing, and from distrusting thee. Enable me to strive more against sin and temptation to it than I have hitherto done. How often have I resolved to be more watchful and energetic in this matter, and come short altogether of the resolutions I had formed. How forgetful I have been of the command, 'Keep thy heart with all diligence, for out of it are the issues of life.' Hence the listlessness and coldness I feel. 'O, my soul, return to thy rest,

for the Lord had dealt bountifully with thee.' I am as the dove put forth from the ark, I can find no rest for the sole of my foot. I would return in firm faith and lively desire to Christ the true and only ark of safety for the guilty and forlorn sinner. In him, and in him only, do I find rest and peace. I remember that Isaiah hath said, 'And therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment: blessed are they that wait for him. For the people shall dwell in Zion at Jerusalem, thou shalt weep no more; he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.' This is what meets my wants. My God is and will be gracious unto me. He has and will have mercy upon me. He hears and will hear my prayers. He blesses and will bless me, as I wait on him. Lord, thou hast again brought me up out of the depths. Thirty-two times thou hast been pleased to make me to dip my feet in the waters of Jordan—to pass for brief seasons of two hours' length or so into utter unconsciousness, and yet hast not summoned me to go over to the good land. Lord, thy will be done. I know and believe, when thou hast made me ready—put on me the fine linen, clean and white, which is the righteousness and the holiness of the saints—thou wilt call me to everlasting glory. The time and means are fixed, and all in perfect wisdom and love. O my Saviour, fix my mind and heart upon thyself. I have no distrust of thee. Thou wilt not fail me. But I am without strength. Help me to stay my spirit on thee, and on the promises thou hast made to them that love thee. Oh, that I might love thee more fervently. 'Thou art my Lord and my God.' 'Whom have I in heaven but thee, and there is none on the earth I desire beside thee. When my heart and my flesh fainteth and faileth, thou art the strength of my heart and portion for ever.'"

The necessity of a clothing society for the indigent in ——

had long engaged Maria's thoughts. From what she observed as she became familiar with the condition of the humbler classes in the village and neighbourhood, she found that there were forms and measures of destitution which neither the parochial board—much fettered in general by certain usages, and not unfrequently by secular interest—nor private beneficence—always limited in its resources, and partial and capricious in its workings—could well meet or completely relieve. Her growing intercourse with those classes tended to deepen and strengthen the conviction that she had long entertained in regard to the benefit which might arise from such an institution, if wisely managed and efficiently sustained; but infirm health and other counteractive influences had prevented her from entering on this work in good earnest. Towards the close of 1856, however, her heart was set upon it; and having gone into consultation with several lady friends, the measure received much countenance, and the calls made on the community in its aid were very liberally met. The suitable machinery for carrying on the society having been arranged, and put immediately into operation, it was not long before the bounties entrusted to its committee of management were disposed to the most necessitous, and thus not a few who were scantily clad were better clothed and had the rigours of winter not a little abated. It was, in a degree at least, with them as it was on a time in Olney, to which Cowper in a letter to the Rev. William Unwin refers, when he states, "You never said a better thing in your life than when you assured Mr Thornton of the expediency of a gift of bedding to the poor of Olney. There is no one article of this world's comforts with which, as Falstaff says, they are so heinously unprovided. When a poor woman and an honest one, whom we know well, carried home two pair of blankets, a pair for herself and husband and a pair for her six children, as soon as the children saw them they jumped out of their straw, caught them in their arms, kissed them, blessed them, and danced for joy. An old woman, a very old one, the first night that she felt herself so comfortably

covered, could not sleep a wink, being kept awake by the contrary emotion of transport on the one hand, and the fear of not being thankful enough on the other." Their fair benefactors, too, doubtless found that "it is more blessed to give than to receive," and that "he that giveth to the poor lendeth to the Lord." They might in some measure feel as Job, when he says, "When the ear heard me then it blessed me, and when the eye saw me it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." In their distribution they were careful to shew special favour to the virtuous and industrious. Though they would not withhold from the destitute flawed in character and sunk in infamy, yet they in general proceeded on the principle that marked disapproval should be given to intemperance, dissoluteness, dishonesty, and idleness. Nor should it be otherwise in any circumstances.

On the morning of the 5th February, 1857, Maria was suddenly seized with a bilious affection, and all at once completely prostrated. It was the Sabbath. By suitable medical advice and prescription she recovered from the first attack in the course of a few hours. Partial stupor had come on, but it wore off; and on the following day she thought herself so much recruited that she rose and came to the parlour, and though feeble, was, as usual, lively and cheerful. It was her last visit to it. "What a satisfaction," she said, "to get to my sweet little cabin. How ill I take with the sick chamber and the sick bed." Placing herself at the parlour window, she gazed with strange eagerness and wistfulness on her little flower garden that lay under her view, and on the varied and interesting landscape that stretched towards the west. The sky was serene and almost without cloud. The sun was setting, and shed forth obliquely his mild and soothing rays. The scene caught her. She rested and mused on it for a while. Withdrawing, she recited a portion of the 104th Psalm—"Bless the Lord, O my

soul. O Lord, my God, thou art very great; thou art clothed with honour and majesty; who coverest thyself with light as with a garment; who stretcheth out the heavens as a curtain." "O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches." In the course of the evening, faintness and feverishness set in, and she found it necessary to retire at an early hour. But she had no misgivings as to her recovery. She had large hope, and was not easily daunted. By her experience, arising out of attention to her own constitution, and to what, both in food, medicine, and other sanative expedients, was adapted to it and to her maladies, she had gotten over so many similar attacks, mastered so many incidental illnesses, and kept in subjection not a few chronic distempers, that she did not seem to doubt that she would eventually get over her present ailment. Nor did her medical advisers entertain much, if any, apprehension of danger, till within a very short time of her final change. Intestinal inflammation continued to increase during ten days. In consequence of the exhaustive demand thus made on her small strength and infirm constitution, her physical energy began to fail, and slow fever came on. It immediately wrought desolation. As a fire, it consumed her. After the fourteenth day, her whole frame betrayed unmistakable indications of approaching dissolution. Though her mind at times slightly wandered, she was always firm and collected when addressed, and talked with freeness and copiousness on the subjects that were interesting to her. In her conversation with her female assistant, her intellect frequently manifested an acuteness and a grasp, and her recollection an exactness and a promptitude, greater even than when she was in health; her characteristic truthfulness, latent good humour, and rooted disdain of all pretension and finesse, likewise stood out in very obvious prominence. Though she did not anticipate immediate dissolution, yet she had often, before this illness, spoken of her physical powers as fast failing, and of her departure as not remote; and

now she was ever inclined to recur to religious topics. She dwelt often and much on the prerequisites for dying in safety. "Internal renovation by the Holy Spirit, union with Jesus Christ through faith, and true holiness," she said, "were absolutely indispensable." Often, and with exceeding earnestness, did she repeat the statements—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." "If any man be in Christ, he is a new creature." "Without holiness no man shall see the Lord." "How shall we escape if we neglect so great salvation?" "There remaineth no more sacrifice for sin." "It is a fearful thing to fall into the hands of the living God." For long time before this, she had been in the practice of committing to memory portions of the Psalms, the Gospel according to John, and the Epistles of Paul, and First Epistle of John—alleging as a reason for so doing, that it might be helpful to her when under the weakness and distraction which bodily suffering might occasion; and she found it to be so. At times she recurred particularly to the sixty-second psalm, the hundred and nineteenth psalm, the seventeenth chapter of the Gospel according to John, and the eighth chapter of the epistle to the Romans; and with much liveliness and power did she then state the grounds of her hope, and describe the precious privileges which those truly in Christ enjoy, and shall for ever enjoy. She felt and owned her exceeding sinfulness, realised her guilt, and was ever deeply penetrated with a conviction of her utter worthlessness and absolute strengthlessness in herself for rightly serving and honouring God. Often did she declare, "I am poor and needy, yet the Lord thinketh upon me." "The heart is deceitful above all things, and desperately wicked; who can know it?" "The whole head is sick, the whole heart is faint; from the crown of the head to the sole of the foot, there is no soundness. There is nothing but wounds and putrifying

sores, which have not been closed, nor bound up, nor mollified with ointment." Much did she dilate on the love of God to sinners, as shewn in the preference of them to fallen angels. She lingered with delight on the saying, "God so loved the world as to give his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Much did she descant on the love of Jesus in giving himself for sinners, for enemies, for the church sunk in pollution, "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish;" and would often exclaim, in adoring wonder, "O the depth of the riches of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." With her, Christ, his sacrifice and righteousness, was "all in all" in her salvation. He was the foundation, the corner stone, and the top stone of her spiritual structure. All the work of renovation in her she ascribed to the Divine Spirit, working through the knowledge of revealed truth that he was pleased to communicate to her. Pardon and acceptance she expected only through faith in the righteousness and blood of Christ; and the faith that was the instrument of her renovation she regarded as the result of the operation of the Holy Spirit in her heart. The complete conservation and everlasting redemption of all who truly believe in Jesus Christ, she did not for a moment, or in any measure, doubt. The sum of God's plan of mercy, she said, was thus indicated—"Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." "Who of God is made unto us wisdom, righteousness, sanctification, and redemption?" "By grace are ye saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man

should boast." Death to her had no terror. She was assured that the Redeemer in whom she trusted would not allow her to fall from her confidence in him, or to doubt his mercy, or question his faithfulness to her. The virtue of his vicarious work she believed to be infinite and imperishable; and the promise of eternal life which he had given, she was satisfied he would fulfil to the very uttermost to all whom the Father had entrusted to him. She had the Spirit within her, witnessing with her spirit that she was a child of God; and being a child of adoption, she felt and anticipated that she was "an heir of God, and a joint heir with Christ Jesus," and could say, and long had she been able to say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." Her private friend would, at her request, read to her portions of the word of God which she selected; and, as strength would allow, she made short practical observations on them. She recurred most frequently to the sixteenth, twenty-third, seventy-first, and hundred and twenty-first psalms; the second chapter of the first epistle of Peter; the third chapter of the first epistle of John; and the fifteenth chapter of the first epistle to the Corinthians. On the occasion of one of these readings, she said to her friend, "My good friend, I have every reason to believe that you are reconciled to God, and upright in your profession. This has given me great comfort. This gives me much satisfaction in the prospect of parting with you. Seek to be faithful to your Redeemer; and be watchful over your conduct and heart! May your evidence of being in Christ, and devoted to him, grow continually. Give all diligence to make your calling and election sure. The loss of the soul—how awful! and then there is eternity in it. 'These shall go away into everlasting punishment.' Be active and persevering in your endeavours to train the young in the fear of the Lord, and to bring sinners to the knowledge of the truth as it is in Jesus. How precious is the redemption of the soul. A sinner saved is a brand plucked out

of the burning, and an unfading trophy of infinite grace. Oh may the Redeemer raise up many among those in the vigour of life, to spend their energies and lives in gathering in the youthful outcasts, and in caring for and feeding the lambs of the flock! How much remissness in domestic instruction and domestic worship among multitudes who bear the Christian name! How obvious and great the decline of vital godliness! The spirit of godliness sinks lower and lower. The conversation that is for the ediyfying of the body of Christ is nigh excluded from the social circle. May God arise and have mercy on Zion! May the time to favour her soon come! It will come. Glorious things are said of Zion in many portions of the word of God. When I think on what is declared in an especial manner in the seventy-second Psalm, and sixteenth and sixty-ninth chapters of Isaiah, and the eleventh chapter of the epistle to the Romans, I rejoice beyond expression in the assurance that men will run to and fro among all nations as the heralds of the cross of Christ, and thousands of thousands of all lands shall go in speed to the Saviour. This bright era is drawing on. The darkest hour of the night is next to the dawn. What an increase of influence and glory awaits the Church even on earth! Then the Jew shall be turned unto the Lord, and, with him, the fulness of the Gentiles shall come in. The wilderness shall blossom as the rose, and the desert become as a fruitful field. The Lord shall be her everlasting light, and the days of her mourning shall be ended. Pray for it. May God hasten it! I often wonder that the Church takes so little interest in general in the salvation of God's ancient people from whom the Redeemer had come, and the Gospel of peace gone forth to the Gentiles. But God's time was not yet come. When it is come, the Church will awake in this work. Increased supplication shall everywhere be made. Then the day will break and the shadows flee away. 'All Israel shall be saved. And the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession.' I feel much

concern about the spiritual well-being of D, and H, and A, and B. They have an outward profession; but I have never seen any spiritual fruit. 'The Lord knoweth them that are his.'

Maria was laid low in the midst of apparent usefulness. God "weakened" her "strength in the way." Her gracious Master calls her to the future recompense of reward. "Her sun went down while it was yet day." "She had finished her course and kept the faith." Often does God bring his people to himself, and to their final and everlasting rest, at a time and by a way they know not. But whether in their pilgrimage on earth, or in the valley of the shadow of death, or in the realms of bliss and glory, they are safe in the Redeemer's keeping. Heaven is the Jerusalem to which all the tribes of the ransomed on earth hasten. Thither shall they all in their order and season be brought. They may differ as to the times of their arrival—some earlier, and others later in the history of the Church; but they shall all come to it as their abiding home of rest, and as their enduring temple of spiritual service and fellowship.

At times Maria's sufferings were intense; yet there was no impatience. Only on one occasion, when her whole frame seemed scorched and rending to pieces, she exclaimed—"O, my God, be pleased to take me away!" but she instantly added—"Lord, thou knowest what is best, and what is needed; not my will, but thine be done." "The cup which my Father hath given me to drink, shall I not drink it?" In all her distress, her habitual devotion never forsook her. Not the smallest portion of food, or drink, or medicine did she take, but in prayerful ejaculation she looked to God for mercy and help. This was the element in which, spiritually, she lived.

On the day before her death, when her physical energies were irreparably sinking, she wished to have a tepid bath, which was instantly gotten. By it she was, as she said, refreshed and recruited. "I may get round yet. I would like to get down to

my own little parlour." This was attempted; but strength would not allow. It was nature's last effort. "Take me to the window." This was done. She reclined for a little on a couch nigh to it. It looked to the south. It was noon, and a clear shining day. "I am much better. I feel life gathering strength. What a relief this is after these inward and torturing burnings." The scene on which she seemed to rest with pleasure, wore indeed a winter aspect; but it greatly interested her. "God," she said, "'scattereth the hoar frost like ashes. He casteth forth his ice like mossels: who can stand before his cold.' Oh, in heaven there shall be no winter-chill, no fading, no decay; the summer shall not end; the sun shall not go down; there shall be no night! How surpassing the glories of that sun, and azure firmament! What must be the light and glory of heaven? 'Oh, how great is the goodness the Lord hath laid up for them that fear him.' Again I feel life ebbs. What fluttering and sinking at my heart. Many strange suffocating beatings have I felt for these nine years past, but seldom, if ever, such weakness as this." Exhaustion rendered it necessary that she should take rest in bed. It was the last time that she rose from it. A short while after this she asked her nearest friend, when they were alone, if it was fever under which she laboured. She knew that there had been a slight measure of fever on her; but she did not know that it had assumed a typhoid form. When informed that it was, then, remembering her feeble and worn-out constitution, and the various chronic affections with which she had been so long afflicted, she said, with unruffled tranquillity, "James, the parting hour is come. I trust not for ever. My small work on earth is finished. The will of God be done. In heartfelt submission to it, I desire to depart and to be with Christ. Your future comfort concerns me, and the children of my schools. But our Redeemer liveth, and will care both for you and them. And now that I am leaving you, I thank you for your unwearied kindness and care during the last nine years of my manifold and increasing infirmities. I carry these re-

membrances with me into the unseen. I bless God for his Word, his Sabbath, his ordinances, and the ministry of reconciliation. I lament my unfruitfulness under all the means I have so long enjoyed, and the many sins in life and heart into which I have fallen, and the little service I have done for my Saviour and the redemption of sin-ruined man, compared with what I might have done. You have been the mean, under God, of my edification, spiritual growth, and comfort. I seek mercy and pardon through the righteousness of Jesus Christ, and entreat that the Spirit of all grace would sanctify me wholly, and prepare me for the solemn change that is nigh at hand, and perfect in me the good work which I am assured he had begun. Christ is 'all my salvation and all my desire.' As long as energy is given continue in the ministry of reconciliation. Preach Christ crucified. Declare the whole counsel of God. Warn sinners with faithfulness and affection to flee to Christ as the only and sure refuge from the wrath to come. Strive to incite the people of God to increased circumspection in their walk, and to increased diligence and activity in the service of their Master. 'Work while it is day, for the night cometh when no man can work.' Care, while at all able, for the instruction of the young." Having paused for a while, she then offered the following prayer:—"Lord, I am weak, be thou my strength; I am sinful, do thou forgive my sin and make me holy. I desire, O God, to give thee thanks for thy grace in Christ; for the peace of mind and confidence in thee so long enjoyed, and for the hope of eternal life which thou hast enabled me to cherish. All I am I owe to thy grace. All I hope to be I shall owe to thy grace. To thy name be all the glory. I would bless thee for thy love in the gift of thy son Jesus Christ to sinners. Divine Spirit, give me an increase of faith in Jesus: the measure of faith that may be needed to enable me to suffer what he is pleased to appoint, with patience; to part, without reluctance, with all the connexions and interests of earth, and to die in childlike submission to his will. Divine Spirit, keep

my spirit in steadfast reliance on him. O let the sprinkling of his blood be upon me. Be with my husband. May the promise be fulfilled to him, 'Lo I am with you always, even to the end of the world.' Make him the mean of saving sinners. Bless her who has for so long time served in this family. May she be in Christ, and have the portion of them that truly serve and fear thee. Bless the congregation. May it spiritually prosper, and 'be as dew from the Lord of Hosts' in this godless place. May the young be tanght the truth in thy word. May thy Holy Spirit give them a right understanding of the Gospel of salvation, and a new heart to choose what is good. Raise up a seed to do thee service from generation unto generation. Bless the Church universal. Extend it. May thy kingdom come. May the name of my Redeemer be made known everywhere. Lord Jesus, my spirit fails. I go the way of all the earth. I feel that I walk in the valley of the shadow of death. Thou hast said, 'I will never leave thee nor forsake thee.' Lord, keep me from evil; and, if it be thy will, from fear of evil. Into thy hands I commend my spirit. I know all that is good thou wilt give me. 'Now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation.' Perfect all that concerns me. Bring me to thyself and to thy glory. 'Lord Jesus receive my spirit.' Amen."

To the last hour of life she retained the full possession of all her mental faculties, and understood distinctly what was addressed to her, though now unable, except in the feeblest whisper, to give expression to her thought and emotion. Her last words were, "Pray for me;" "The Cross of Christ, the Cross of Christ;" "My Lord and my God;" "For me to die is gain." In the time of her spirit's departure she was without the power of speech. But by a gentle motion and pressure of her hand did she silently take farewell of her nearest friend, till his change should come; bearing in her aspect her tender impressions of their endeared relation into the sinless assembly and august glory of the unseen and eternal world. That was a sub-

duing moment. Feebler and feebler did the life's power become, till pulsation ceased. In all the gentleness and peacefulness with which an undisturbed infant falls asleep, did she yield up her soul unto God. Not a pang did she seem to feel. Agitation there was none. In the stillness of midnight, and in the presence of her husband, her female friend, her servant, and the sick nurse, her devout spirit left its earthly abode, and rose under the care of ministering angels to the region of the holy and the blessed. How calm and desirable an exit! In very truth she fell asleep in Jesus. The reflection of the rays of intelligence and sensibility lingered long in the eye and on the countenance which they had so brightly lighted up. Though there were no hereafter, it were something even thus to die. "Mark the perfect and behold the upright, for the latter end of that man is peace."

What a strange solemnity does death carry with it! Henceforth the domestic abode appeared as, if at once and wholly, bereft of all liveliness and comfort. The shadow of death had settled down upon it. It was as if clothed with sackcloth. The very air that pervaded it seemed to feel heavy and sepulchral. The morning service comes on; but the moving and animating spirit of all the domestic arrangements was now away in the land of light and love, associated with those who worship God and the Lamb for ever. Devotional exercises are befitting, and may be edifying at any time; but they are especially so under the pressure of trial, the best and surest mean of relief and succour. The fourteenth chapter of the gospel according to John was read, prayer was offered.

"Lord of heaven and earth, God of all flesh, we desire to own thee as the Ruler over all, and the Disposer of all events. Thou art our Maker and Preserver. Our times are in thy hand. Thou fixest the lot and condition of man on earth, and regulatest all the circumstances connected with life and death. There is not affliction in a family, and the Lord hath not done it. Our life is thine, and with thankfulness and cheerfulness it should be

rendered back unto thee. Thou changest man's countenance and sendest him away.

"Supreme Lord, thou art the rightful Disposer of our lot. Thou rulest in the army of heaven and among the inhabitants of this earth. None can stay thy hand from working, nor say unto thee, what doest thou? It hath pleased thee to darken this habitation with the shadow of death. Thou hast taken away the desire of our eyes. Lover and friend thou hast laid in the chamber of death. We desire, O Lord, to bow in child-like submission to thy prior and supreme right, and holy and sovereign will. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. We would be dumb and not open our mouth, because thou hast done it. We would be still and know that thou art God. Thou doest all things well.

"We would gratefully render the gift we have been allowed so long to enjoy, in her whom thou hast now called to render an account. Separated from her, may it be for a season only. May we feel more fully than heretofore that we are come to the spirits of just men made perfect. May our conversation be in heaven, whence we look for the Saviour. May the hallowed influence of holy fellowship in the love of Christ and in obedience to his will, never cease to be enjoyed.

"O Lord, preserve in the day of trouble. May we yield ourselves unto thee. Thou afflictest in faithfulness and love. May our trials be the chastening of the Lord. May they be made to sanctify us. May we have this evidence of spiritual sonship—'Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.' May 'all things work together for good' to us. 'Be merciful unto me, O God; be merciful unto me; for my soul trusteth in thee; yea in the shadow of thy wings will I make my refuge until these calamities be overpast. I will cry unto God Most High, unto God that performeth all things for me.' May this visitation stimulate us to gird up the loins of our mind and wait for the coming of the Son of Man.

"Lord, we praise thee for the light of hope shed over the lifeless body. The Gospel brings life and immortality to light. The dead shall rise. The dead in Christ shall rise and be fashioned like unto his glorious body. Those who have fallen asleep in Jesus will God bring with him. Christ has become the first fruits of them that sleep. Vivifying power shall yet penetrate the tomb. Those who sleep in the dust shall hear the voice of the Son of God and come forth. This corruptible shall put on incorruption. May we now be risen with Christ, and live a life of faith on him; so that when we come to die it shall be in Christ, and in the hope which maketh not ashamed, and which is as an anchor of the soul, sure, and steadfast, and immovable.

"May the death of our beloved friend be blessed to all her connexions, near and remote. May the Holy Spirit be to them an instructor, sanctifier, and comforter. May it be made useful to the youth to whose spiritual benefit she devoted herself so assiduously. May they derive good from reflection on her instruction, and prayers, and example. Though dead, may she, nevertheless, speak.

"Most gracious God, we desire, in every condition, to feel and own our dependence on thee. Thou canst crush us in a moment. Whatever may be the loss we sustain, or the relatives whose removal from this scene we may deplore, may we, with the heart, acquiesce in the wisdom, and goodness, and righteousness of all the dispensations of thy providence. Though thy way, O God, is often in the sea, and thy path in the great waters, yet justice and judgment are the habitation of thy throne. While we travel through the wilderness, sustain us with bread from heaven, and with water from the rock of salvation. Strengthen our weary spirits with the consolations of the Gospel till we reach the land of uprightness, where the Lamb that dwelleth in the midst of the throne shall lead to fountains of living water. May the promises be our stay. When heart and flesh fail, may God be the strength of our heart and

our portion for ever. 'As our day is, so may our strength be.

"Lord, while we live, may Jesus be our help and guide. May we ever strive to honour him; and when we come to die, may we find that his power upholds and his blissful consolations enliven; and be brought to behold his glory for ever, and join the countless multitudes before the throne, who have washed their robes and made them white in the blood of the Lamb. 'Now the God of peace, that brought again from the dead our Lord Jesus, the great shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever, Amen.'"

For twenty-three years, Maria had been so much intertwined with the religious society with which she was specially connected, and with the community in general, and particularly with every plan and effort that had a relation to the advancement of secular and sacred instruction, and to the relief and comfort of the truly needy, that they felt her to be a kind of social necessity, and were slow, as a matter of settled conviction at least, in realising the fact of her unexpected death. The poor and the young knew that they had lost a constant and generous friend. The day of interment arrives. A goodly company convened. A portion of the fifteenth chapter of the First Epistle to the Corinthians was read, and a prayer—solemn in manner, appropriate in petition, and rich in apt scriptural citation—was offered by the pastor of a neighbouring congregation in the same communion. Her mortal remains were thereafter committed to the earth, to rest with the dust of her two infants, and to wait in hope of a coming and glorious resurrection. Many of her Sabbath scholars had gathered together to witness the closing scene of their endeared teacher, with melting hearts and tearful eyes. What a power kindness and goodness have upon the human heart, hardened with sin though it be! In her lone

bed her friends lay her—dust to dust, and earth to earth. Maria has come to her long home, a home on which she had often thought, and which she never feared. "She could say to corruption, Thou art my father; to the worm, Thou art my mother and sister." There dissolve the hand that knew no rest from labour when required; the limb ever agile; the eye that ever glowed with benignity; the ear ever open to the complaint of distress and the voice of suffering and want; the tongue never used but in the speech of truth and love, and in the praise of God and the Redeemer; the heart where the genial affections sat enthroned; and the brain by which a strong intellect ceaselessly operated. But her flesh rests in hope. When in the body, she could say with Job—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." And she shall not come short of her hope. "Now is Christ risen from the dead, and become the first-fruits of them that slept." "For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him."

On the Sabbath after Maria's interment, suitable reflections on her character and death were made to the congregation of which she was a member and an ornament, by the pastor, whose ministry her venerated mother long and much enjoyed.

In the marble tablet, erected as a memorial to her children, there was engraven the Saviour's declaration—"I am the resurrection and the life;" and the record on it of her own relationship and death had added to it the Scripture statement —"Blessed are the dead who die in the Lord from henceforth."

Weeks passed over ere Maria's husband fully realised the fact and the measure of his loss. Involuntarily he would anticipate her return, as if she had been for a time from home. What a

dreadful recoil springs from the delusive outlook for the appearance of an endeared friend, whose departure into that "bourne" whence there is no return has been momentarily overlooked! The heart reels and withers. The visits of condolence may somewhat relieve for the time; but a moment's consideration after they are over, only deepens and intensifies the consciousness of the unreplenishable void that has been created. He would, indeed, be still and know the Lord. He would not complain; but he felt loss, and the smitten heart will bleed. When God is pleased to take those whom he animates with his love, adorns with his excellence, and honours with his communion, are they to be relinquished without any expression of appreciation and loss, as if they were not deserving of a single meditation, or even an individual regret? Surely the religion of the Cross forbids this. It disclaims alike all kindred with apathy and with frenzy; but the mourning that is rightly tempered, submissive and holy, it does not discourage. Vehement regret and brooding sadness it favours not; but it calls to mourn, though, if for the godly, not as those who have no hope. Emotion and tear may not, in such circumstances, be weakness. Jesus wept at the tomb of his friend; and is the disciple above his master? In cherishing just and genial sympathy, the true Christian rises to the grandeur of fellowship with the Man of Sorrows.

While his main source of comfort was the diligent performance of required duty, the throne of grace, the Word of God, and meditation on the spiritual realities of the gospel of salvation, the notes of sympathizing friends who valued Maria's excellence and loved her, enlivened and invigorated him. They were mild rays that softened, if not irradiated, the inward gloom. Her nephew thus writes:—"I esteem it one of the rarest privileges of my life that I was allowed to spend the time I did, when a student, with my dear aunt. She was endowed with gifts and graces which are not often seen in combination; and I have scarcely ever met with a Christian woman who was at

once so intelligently acquainted with the truth as it is in Jesus, and so active in doing good; so meditative, and yet so energetic in works and labours of love. None who knew her intimately could doubt that hers was a life of faith upon the Son of God—that she habitually cultivated fellowship with him, and aimed to grow in the knowledge of Christ; yet those who only saw her amid the ceaseless activities for the temporal and spiritual welfare of others with which she was occupied, might have been tempted to think that her religious life was wholly of the active and outward kind. I have no doubt that she was to not a few in —— and —— an angel of mercy, a minister of salvation, who will be her joy and crown in the day of the Lord Jesus." An aged minister who knew her intimately from her youth and all along, states in his own characteristic manner:—"There are none of Adam's children who do not in this life inherit something more or less of their first father; but perhaps she that has now left you had, in consequence of all-subduing grace, as few traces of our common parentage while she lived, as the most advanced of those who have been begotten to a lively hope. No doubt this makes your loss the greater, but her gain the more." The pious pastor of —— thus expresses himself:—"There are few that had such a treasure to give up at the will of the Master. Your beloved partner had gotten the pearl of great price. She had found the Messiah, and she would have all others come and enjoy with her the invaluable blessings she had received from him. She lived and walked by faith, and now shares its triumph. Endowed with a powerful and penetrating intellect, it had been carefully cultivated and was richly furnished, not only with secular but with sacred knowledge. Long had she experienced the mercy and care of her heavenly Father, and enjoyed the fellowship with him which is through Jesus Christ by the Spirit. Great were her attainments in godliness. Well sustained were her activities in the service of Christ." The parochial clergyman of —— genially remarks:—"Be assured, my dear sir, the mourners are not confined to your own congregation. One

feeling of profound sorrow has pervaded our community. She was endeared to all by her kindliness and ceaseless activity in doing good among the young, the poor, and the sick. My sister, now in ——, and who, when here in December last, recognised in your beloved wife a kindred spirit, one born again, a co-worker with Christ, wrote to me as follows :—'The sad intelligence of the removal of Mrs —— affected me much. For herself, it has been unspeakable gain. Though my acquaintance with her has not been of long duration, she will not soon be forgotten by me. The dear children will miss her very much. I trust her removal may be sanctified to each of them, and the seed that she has sown may bear abundant fruit. What a warning to us to be active—to work while it is day, for the night cometh when no man can work.'" One of the deserving young men whom she had been helping on in various ways, in his studies preparative to the ministry, states—"I can never forget those prayer meetings, and especially those evening classes, your beloved partner superintended. I felt that God was there. Her worth and her kindness to me shall ever live in my remembrance. When a poor cast-away, without any to sympathise with my longings for mental improvement, she encouraged me to give myself to the acquisition of learning, and in part furnished me with the means, and directed me to the ways by which, with my own industry, adequate supply might be found. Amid all difficulties and discouragements, she always incited and cheered on. Her efforts and counsels were blessed. The Lord prospered that to which she instructed me to put my hand. My desire is to be grateful to God for what he has done to me by her and others, and to walk before God with a perfect heart."

Such excerpts shew the high estimation in which Maria was held by those who had the best opportunities of knowing her.

In her partner, the impression of loss deepened. Every object that was a matter of interest to her engrossed. The usual afternoon walk, with its ever-varying conversation on

books, the incidents of the hour, and the Gospel of the Son of God—its blessings, privileges, prospects, and the preparation indispensable for the immortality it reveals and affirms—was now stript of almost all its enjoyment. Every afternoon brought a painful reminiscence. Every object in the domestic arrangements which was of special interest to her, the plats of her recreative labour in the garden, the various materials of her teaching, the scenes to which she had occasion most frequently to resort, all served to keep emotion quick; and though these were ever cherished, and occasioned a pensive pleasure, yet their constant presence imperceptibly impaired the nervous energy. Relief for a season was sought from this incessant stimulation. Often had Maria resorted for relaxation, during a few weeks in autumn, to B——, a clean and lively village, situated on the banks of the transparent and unsluggish Dee; and distinguished for the scopiness of its position, the dryness of the contiguous soil, the grandeur and beauty of its surrounding scenery, and the purity and salubriousness of the air. A rocky steep hill rises from the village, well mantled with oak and pine, and a little eastward stands the farm-house where Byron's "infancy grew," and the hill of which he sung—

> "When I saw some dark hill, point its crest to the sky,
> I think of the rock that o'ershadows Colbleen;"

and, afar in the west, the gorgeous mountain which the aristocratic bard thus nobly transfers to the classic domain of Caledonia, is seen proudly to rear his rugged and snow-sprinkled summit:—

LOCH NA GARR.

Away ye gay landscapes, ye gardens of roses!
In you let the minions of luxury rove;
Restore me the rocks where the snow-flake reposes,
Though still, they are sacred to freedom and love:
Yet Caledonia, beloved are thy mountains,
Round their white summits though elements war;
Though cataracts foam 'stead of smooth flowing fountains,
I sigh for the valley of dark Loch na Garr.

Ah! there my young footsteps in infancy wander'd:
My cap was the bonnet, my cloak was the plaid;
On chieftains long perish'd my memory ponder'd,
As daily I strode through the pine-covered glade;
I sought not my home till the day's dying glory
Gave place to the rays of the bright polar star;
My fancy was cheer'd by traditional story,
Disclosed by the natives of dark Loch na Garr.

"Shades of the dead! have I not heard your voices
Rise on the night-rolling breath of the gale?"
Surely the soul of the hero rejoices,
And rides on the wind o'er his own Highland vale.
Round Loch na Garr while the stormy mist gathers,
Winter presides in her cold icy car:
Clouds there encircle the forms of my fathers;
They dwell in the tempests of dark Loch na Garr.

"Ill starr'd though brave, did no visions foreboding
Tell you that fate had forsaken your cause?"
Ah! were you destined to die at Culloden,
Victory crown'd not your fall with applause:
Still were you happy in death's earthy slumber,
You rest with your clan in the caves of Braemar;
The pibroch resounds, to the piper's loud number,
Your deeds on the echoes of dark Loch na Garr.

Years have roll'd on, Loch na Garr, since I left you,
Years must elapse ere I tread you again:
Nature of verdure and flow'rs has bereft you,
Yet still are you dearer than Albion's plain.
England, thy beauties are tame and domestic
To one who has roved on the mountains afar:
Oh, for the crags that are wild and majestic!
The steep frowning glories of dark Loch na Garr.

If inclination should prompt to proceed upward along the meandering stream, a region is traversed, adorned by the Royal Highland Home, and its imposing environs, variegated by deer forests, vast treeless rocky wildernesses, narrow vales, precipitous glens, picturesque water-falls, massive feudal castles, and sprightly modern residences. When residing at this village, Maria had her chosen haunt, to which she almost daily repaired.

It lay on the banks of the Dee, nigh to the tabernacle in the wood—symbol of dastardly caprice and tyranny—and beside a weeping birch with its graceful branches, clothed with gentle foliage, and affording a grateful shade from the sunshine and heat. In an open and prominent position stands conspicuous the parochial manse. Fragrant woods are all around; and among the trees dimly appear towards the north an ancient graveyard. Secluded and peaceful spot! How fitted to encourage reflection, and to awaken into strange communings with the Omnipresent Spirit and the awful future, the latent powers of the human soul! It was a morn in May when he hastened to this quiet scene, now tenderly hallowed in his recollection, and closely interwoven with the intensest workings of his heart. There was no change, except what vegetative progress or decay occasions. All was as it had been when Maria frequented it. The admired birch, the flowing stream, the verdant forests, the brown hills, the deep blue of the firmament, with its fadeless glories unchanged. Violets of various hues are profusely scattered all around. The yellow primrose unfolds its richest gloss, the daisy shows itself in meekest aspect. The swallow sweeps from side to side, and up and down the stream, twittering in gladsome glee. The mavis warbles the deep-toned lay; and the cuckoo repeats in the distance the monotonous story. What a still and suggestive scene! Here Maria strolled and lingered. Here she read and meditated. God's material works filled her with wonder, and drew forth adoring praise. But her heavenly Father's special revelation of mercy to sinners won her more, and could not be overlooked. There she revolved and treasured up its benign communications, and adored the wisdom and grace seen in the amazing and unsearchable provisions of redemption which it discloses. Many an instructive and pleasant hour did Maria and her nearest friend spend here. There were alternate readings. There was no langour, no weariness, no interruption to engagements or enjoyments. The freedom was complete. Maria's portable

library was not large; but usually it embraced the works of Milton, Cowper, Pollock, John Foster; the Church History of Waddington; Edwards on "The Freedom of the Will and Religious Affections;" Romaine's "Life, Walk, and Triumph of Faith;" M'Lawrin's, M'Crie's, Professor Butler's Sermons; with some of the leading new publications of the day, as the "Vestiges," "The Footprints of Creation," "The Eclipse of Faith," etcetera. The lonely pilgrim ruminated long and deeply in this, to him, ever sacred spot. "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." In his enjoyment there was, however, a large chasm. In every object God, indeed, is to be seen, and may be communed with by meditation and faith. But it cannot fail to be felt that while the human mind has its fullest scope for development and true pleasure in connection with the Infinite Spirit; yet, as it is finite in its nature, and consequently in its capacities, it cannot realise all the immediate and sensible intercourse which its native aspirations crave. Nor can it attain the fullest and highest happiness by itself. Mind is, from its constitution, linked with fellow-minds, allied in powers, tendencies, and tastes; and needs, in any scene, even the richest and grandest, some such spirit with whom to hold enlivening communion of sentiment and emotion. A reciprocity of kindred mind is essential to the most exalted enjoyment. This peaceful, beauteous, and diversified scene is all it ever was; but Maria, who delighted in it, is not here to talk on the wondrous ways and works of God. From this lower world she has ascended to a higher, holier, happier region. "Maria! what strange mysterious communing is this into which I ever spontaneously enter? Thou gifted and light-robed spirit, what swaying spell is this thou still hast over me? Art thou cognizant of earth and the dwellers thereon? Of the ways and works of men? Of the Church and its ministries and developments of grace? If thou observest these, do they originate sensations in thy pure and happy mind? Art thou at times or always nigh, or transported

to an immeasurable distance? Is the thin impalpable air all the veil that stands between thee and me? Art thou, though imperceptible to me, conversant with the same terrestrial scene as I am, and interested in all that comes under thine inspection? How little do we understand about a state to which we are all destined! And how much does the obscurity that hangs over that undiscovered region increase the anxiety we sometimes feel as we are journeying towards it, in regard to what it is, where the departed spirit subsists, and what are its employments.

> 'Tell us, ye dead! Will none of you, in pity
> To those you left behind, disclose the secret?
> O that some courteous ghost would blab it out,
> What 'tis you are, and we must shortly be.'

Maria! disembodied as thou art, thou hast no ear to bend to human utterances—no eye to shed its bright and kindling fervour on the solitary wanderer thou hast left behind—no heart to beat in unison with mine; still thy mental apprehension may observe all. Wherever my lot calls me to go, and in whatever exercise duty requires me to engage; into whatever circle kindness or obligation leads me, my thoughts are with thee, and with him whom thou didst love because thou didst see him in the Spirit's light; and he had redeemed thee by his blood; and whom now thou beholdest face to face with ineffable and ever growing delight; and with the taintless and the blessed around the throne of God and the Lamb. It is well there can be no thought of thee, and thy course and death on earth, or of thy service and enjoyments now, but is refining and ennobling. My path of travel skirts the unseen. Not long and the line of separation from the land of uprightness shall be passed; and then, it is hoped, holy fellowship shall be resumed in the everlasting ascription of praise to the Lamb that was slain, and hath washed the white-robed myriads from their sins in his own blood. 'To whom be glory, and might, and dominion. Amen.' "

From this faint outline of Maria's life, it will be seen that her mental and moral powers were vigorous. These gifts of God were assiduously cultivated. Her intellect was at once strong and prompt—calm and candid—equal to the acquisition of a correct and extensive knowledge of almost every subject in moral science, literature, history, and theology. Her power of device and invention never failed her, and seemed to be, in the sphere of her mind's native biases, inexhaustible.

In the moral features of her character, Maria was open, upright, careful, generous, ardent, cheerful. Through infirmity of body, she came, at times, under slight depression; but she never fell into moroseness or despondence. Her heart was replete with tenderness, and alive to every social affection, and every benevolent impulse. Her spirit was at once enterprising and persevering. Her mind had, from its first development, been put under a wise and stern discipline. Her judgment and conscience had the control of her will, her habits, pursuits, and enjoyments. The objects which stimulate vanity, fan ambition, and animate pride, had but small influence over her at any time, and in the latter part of her life, almost none at all. She spurned equivocation, artifice, and pretension, and had a quick sense of integrity and honour. The feeling of vindictiveness and retaliation she never knew, though she understood well, and when circumstances required, though they seldom occurred, could assert with firmness what belonged to her; and she would as readily render kind services to those who had perpetrated wrongs on her, as if these wrongs had never been inflicted. As her Master, she reviled not again. In counsel, she was judicious and far-seeing; in reproof, faithful but tender; as a daughter, loving and reverential; as a sister, kind and confiding; as a spouse, devoted and ever wakeful; as a mother, sensitively interested and unceasingly vigilant; as a mistress, considerate, kindly, and firm; as a member of the church, earnest, circumspect, liberal, self-sacrificing; in private, genial, courteous, lively, hospitable; in the transaction

of business, discreet, direct, energetic, and without equivocation.

In Maria's life there is to be seen no mean pattern of many excellent virtues, which may well claim the study and imitation of all, especially of the young.

There is the habit of industry.—From a child Maria was trained to labour and carefulness. From her ninth till her seventeenth year, when she engaged in business on her own account, she contributed not a little to the support of the family; and her aid afterwards was never wanting so long as her widowed mother's necessities required it. So familiar was she with continual mental effort and manual labour, that she could not intermit for the smallest space from sustained exertion in one form or another, even after she had retired from business. Her inventiveness and benevolence did not cease to stimulate her; and as her opportunities were greater, she promptly seized and eagerly improved them. She was earnest and careful in secular business. In her the precepts and representations, "Be not slothful in business;" "And the hand of the diligent maketh rich;" "Whatsoever thy hand findeth to do, do it with thy might," found striking exemplification. It was her life, and she had success in it.

Industry has a power and a beauty in it. It comes to be the source of pleasure and profit. It is not merely the habit of action; for this is common to man. There can be no total cessation from thought, or design, or effort. But it is the direction of the mind to some good end. It is the steady and vigorous exercise of all our mental and active powers in the prosecution of a useful design in order to the attainment of some desirable benefit. It involves labour, and consequently some measure of privation. The uneasiness arising from this privation is abated and worn out by perseverance; and the habit becomes an abundant spring of true enjoyment.

Man, by his original constitution, was designed for industry. In all his powers of soul and organs of body he is fitted and pre-

pared for it. He was put into the garden of Eden to dress it and to keep it. His present condition requires it. He is born to labour. "In the sweat of thy face shalt thou eat bread." "The idle soul shall suffer hunger." It promotes, when well regulated, the harmony, activity, and healthfulness of all his powers, mental and physical, and keeps them from stagnation and enfeeblement. It is to the human system what wind is to the atmosphere, which fans and purifies it, and renders it salubrious. So does industry keep the human constitution vigorous and fresh. The person who exerts his powers with regularity, and for a proper and well-defined object, perseveres in appropriate effort in defiance of incidental discouragements, seizes with discretion and earnestness the opportunities which arise that favour his projects; is circumspect in his walk, kindly in his demeanour, and just in his transactions, will in all likelihood come to realise in some measure at least the knowledge, or power, or wealth, or influence for which he has meditated and toiled. Diligence may not absolutely ensure success, but it leads to attainments. It rarely fails if well prosecuted. In what walk of life has not industry gained its brilliant conquests, mastered almost insuperable difficulties, and reached the goal of hope and grasped the richest rewards. The biographies of men who have become eminent in scholarship, in science, in the fine arts, in traffic, and in handicraft, afford abundant evidence of the vast achievements which it has made and may make.

Sloth is inglorious, imbruting, and ruinous. "By much slothfulness the building decayeth, and through idleness of the hands the house droppeth through." "The way of the slothful man is a hedge of thorns." It multiplies and magnifies difficulties. It fosters evil passions. It entertains allurements to sensuous gratifications. But industry covets independence. It disdains to enter on the labours of others, and to fatten on their gain. It is a fence to purity. It repels vice. It guards the avenues of the heart, It keeps off temptations to vicious practices. When Solomon would stimulate man to industry, he

directs him to the eager laboriousness of the ant. "Go to the ant, thou sluggard; consider her ways and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth, and thy want as an armed man." When he would snatch the sluggard from his deep debasement, and the manifold perils that environ and threaten him, he conducts him to the vineyard of the sluggard. "I went by the field of the slothful, and by the vineyard of the man void of understanding, and, lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well; I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth, and thy want as an armed man." Thus would he exhibit the deformedness of sloth and the seemliness of diligence, and portray the miseries which accompany the one, and the benefits which flow from the other. Verily, all in the heaven and in the earth call to diligence and activity. Sun, moon, and stars ever move on, and shed their benign influence without stop. The earth sends forth her plants and fruits without intermission. The ocean rests not. The river hastens on without pause. The wind sleeps not. All living creatures, reptile, insect, fish, bird, cattle, and beast of the earth are in movement for sustenance and instinctive recreation, and summon to diligence. If we turn to the sphere of intelligent agents; if we think on the men who have reached distinction; if we consider the venerated patriarchs, holy prophets, benign and energetic apostles;—if we meditate on Jesus Christ, whose life was a life of labour in doing good; if we recur to holy angels, who are ever on the wing in fulfilling the high behests of their Lord, and in ministering succour to the saints; if we dwell on Jehovah Father, who ever

works and communicates good,—all invoke to the cultivation of industry.

But Maria was diligent also in what is spiritual. She was "fervent in spirit, serving the Lord." She ever felt that she had a soul to save, and that every human being was lost through sin, and needed salvation; and, therefore, unwearied and unslackened diligence was required. In the acquisition of real godliness, which is the noblest endowment, the richest possession, the goodliest ornament, the firmest stay of the soul, continued diligence is needed. While it all comes from the gracious operation of the Spirit of God, yet effort and labour must be given. Grace invites and moves to exertion. It does not call to sit still. It calls to work, to walk, to run, to strive, to watch, to wrestle, to fight, to endure. "Work while it is day." "Labour not for the meat that perisheth, but for that which endureth to everlasting life." "Walk in the Spirit." "So run that ye may obtain." "Strive to enter in at the strait gate." "Watch unto prayer." "Our wrestling is not only against flesh and blood, but against principalities and powers." "Fight the good fight of faith." "Endure hardness as a good soldier of Jesus Christ." There must be no relaxation, no indulgence in inaction, if we would acquire spiritual excellence. There must be a constant and vigorous effort made to repress and mortify evil passions, pride, envy, ambition, concupiscence, covetousness, hatred, wrath, jealousy, and revenge; to counteract and subdue fretfulness, discontentment, and impatience; to increase in knowledge, faith, penitence, love, hope, meekness, gentleness, resignation, spiritual peace, and comfort, and joy; to observe the duties of devotion in secret and private; to read and meditate on the Word of God from day to day; to attend with due preparation and deep interest to the Sabbath and the institutions of the sanctuary; to regulate aright the head and heart; to keep the conscience untainted; to restrain the appetites; to maintain a pure and edifying conversation; to guard against the sin that most easily besets;

to fulfil the duties that arise out of the social relations that obtain; to provoke those in Christ to good works; to promote the instruction of the ignorant, and secure the conversion of the ungodly; to afford relief to the afflicted and the destitute; to give needed and sagacious counsel to the simple and the wayward; to extend the reign of truth, righteousness, peace, and love; to meet, with firmness, difficulties, however great and formidable; to encounter, with steadfastness and energy, adversaries, however many and powerful; to endure, without shrinking, whatever hardships and tribulations are appointed to be borne; to render every sacrifice that may be required; to pluck out a right eye, and to cut off a right hand; to disregard nearest relations when they obstruct in the way of godliness; and to take up the cross and follow Jesus, whenever and wherever he may call us to go; and to advance, in every condition, the glory of Jehovah, and the renown and influence of the blessed Redeemer. Such is part of the work to which we are called. How varied! How momentous! But it is not without its encouragements. If done in integrity, there is present satisfaction. There is the peace of a calm mind and an undefiled conscience. It makes rich in knowledge, in love, in humbleness, in spiritual power and consolation, in gracious experience and encouraging patience, and in Christian effort. It promotes freedom and enlargement in duty. For the more heed we give to the Word of God, to preparation for any duty, and the more regular and earnest we are in the observance of it, the more easy and agreeable and informing it will become. It contributes to growth in holiness. For the more we uprightly give ourselves to religious duties, the more careful we are in embracing opportunities of doing good; the more watchful we are over our own spirits, the more vigilant we are in resisting evil tendencies, and the temptations that are in the world through lust; the more rapidly will we grow in resemblance to the divine law. It multiplies the evidence on which alone proper assurance of a permanent interest in the salvation of

Jesus Christ is founded. For the more careful, active, and zealous in religious service we are, the more fruitful will we be in holiness; and the more abundant in the works that are good we are, the more ample, varied, and clear will be the proofs that the work of renovation is established and extending in our souls. "And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye shall do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." It augments spiritual enjoyment. For the more diligent we are, the more spiritual excellence we acquire; the more thoroughly we master the world and overcome the corrupt affections of the heart, the greater must be the measure of peace, and comfort, and freedom, and strength that we enjoy, and the more intimate and enlivening must be the communion with God in which we participate.

How strong, then, the inducements to cultivate Christian diligence! Our Lord demands it. "Occupy till I come." His example calls to it. "He went about doing good." "He was always about his Father's business." So ought we in our spheres. The records of the saints in the sacred oracles summon to this. Enoch walked with God. Moses was found faithful in all his house. David called on God in the morning, evening, and at noon. Anna "continued in the temple serving God with fasting and prayers night and day." Paul "went everywhere preaching the gospel of the kingdom." How great the

work to be done! How brief the period to do it! The work is nothing less than the eradication of every evil principle and every evil affection from the human heart; the acquisition of all spiritual excellence; complete redemption from the power of the world and of Satan; and all the preparation indispensable for future life, and bliss, and glory. What work so great as this. If it be neglected, all is lost for ever. And then how brief the time during which it is to be done. How soon, how unexpectedly, it may terminate. An hour hence it may have ended, and eternity commenced. If time has hitherto been misimproved and thus wasted, we have, in the enjoyment of the precious privilege, been laboriously working our destruction. Time past cannot be recalled. Henceforth, "whatsoever thy hand findeth to do, do it with thy might." How vigilant and active are the antagonists of the spiritually diligent. They ever encamp around him. They sleep not. They slumber not. Wicked men are always ready to seduce and insnare. The Pharisees would "compass sea and land to make one proselyte, and when he is made," they "make him twofold more the child of hell than themselves." False teachers lie in wait to deceive. Spiritual wickednesses ever seek to devour. The corrupt desires in the heart never rest, and in their operations are insidious and imminently perilous. "The heart of man is a great deep." "It is deceitful and desperately wicked; who can know it? I, the Lord, search the heart and try the reins of the children of men." If such be the zeal, energy, activity, and determination of the antagonists of the truly good, how should this stimulate them to increased and unsleeping diligence in working out their spiritual redemption, —ever remembering meanwhile that "it is God that worketh in" them, "both to will and to do of his good pleasure." How inaction and sloth tend to quench good convictions, to subvert right resolutions, to repress gracious affections and desires, to foster and deepen false and treacherous security, to encourage and strengthen presumption, to originate langour, feebleness,

and decay, and to diminish spiritual enjoyment. "I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?" "I opened to my beloved, but my beloved had withdrawn himself and was gone; my soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no answer." "Slothfulness casteth into a deep sleep, and the idle soul shall suffer hunger." "The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth. The sluggard is wiser in his own conceit than seven men that can render a reason." "Drowsiness shall clothe a man with rags."

There is decision.—This important element in character was very strong and marked in Maria. Her judgment was quick and clear, penetrating and firm. In regard to conduct, the moral quality of action and its probable results, she carefully estimated, by the light and sanction of the divine law, before she determined on any particular course of procedure. This she did in every step, even the least influential, that she took. She could, indeed, resolve with promptness, if necessary, with a promptness seemingly at times verging on precipitation; but still, from the rapidity with which her mind could survey and weigh the whole circumstances, it was not rashness and impetuosity in her. When once she had formed an opinion as to what was right, she instantly decided. There was no further hesitance, no compromise. Afterwards, if her light remained the same there was no change. She ever walked according to knowledge and conviction. Action with her was not the result of mere emotional impulse, or a capricious humour, but of understanding. This gave order and stability to her conduct, and much moral power to her character. This expedites business. This lessens the ruggedness in the way of life. Nor did she act otherwise in the matter of religion, when God in mercy apprehended and redeemed her. There was a time in her youth when she had not serious impressions of her condition as a sinner, and mingled freely with the gay and thoughtless. But

she passed under divine and gracious tuition; and thereafter, the same decision she evinced in her ordinary procedure was fully and continuously shewn in religion. With her, God's law was paramount. Whatever she considered to be the will of God, whether in reference to doctrine, or precept, or promise, or instruction, or warning, she at once decided for it, and unwaveringly held by it. With her, religion was not a bare speculation. It was not a mere theory. It was not simply a system of truth. It was a real renovation of character. It was a new life, a new power, a work of true godliness, a fulfilment of the divine will. Once divinely taught, she did not deal slackly with the divine law, or with her own spiritual improvement. She did not put off. She was not "double-minded," and consequently was not "unstable in her ways." Religion with her was not an accident, which arose and continued as fashion, or whim, or interest might direct. She did choose God and renounce Baal. She did embrace Christ and reject Mammon. She did observe the commands of God, whatever might be the difficulties with which she might have to contend, or the risks of loss of substance, or friends, or ease, she might have to encounter.

Indecision is weakness. It is the germ of vacillation, aimlessness, ill-success, reversion. There is no firmness, settled purpose, confidence, boldness, or progress in pursuit and attainment. How obstructive and fatal in the business of life and in the intercourse of society. How unreasonable and perilous in religion. In this sphere of action, the spiritual and immortal interests of the soul are involved; and now there is the opportunity afforded of promoting and securing those interests. The proper object of choice—Christ; his salvation and service is clearly exhibited. Every needed and every suitable motive are furnished and presented. How unreasonable, then, in man not to come to an immediate determination on this vital matter! Indecision in it must ever occasion painful uncertainty, doubt, trembling, and fear. The mere act of decision will not indeed truly settle and establish the soul. In order to this, the decision

must have a reference to a proper, a good, an indispensable object. How perilous too is indecision! To hesitate, to delay in regard to what is right, is to yield to what is wrong, to nourish vice, and rush on ruin. This is the sure road to destruction. No time should be allowed to pass in the neglect of the rectification of the mind. It is a great and absolutely needed work. It is not to be supposed that it can be done in a moment or at pleasure. To restrain our evil inclinations, to reduce our passions into right order, to purify from pride, and vanity, and concupiscence, and perverseness, and to cherish and establish holy affections, requires resolute and energetic perseverance. Personal renovation is not a mushroom that springeth up spontaneously in a night when we are asleep. It is a plant that grows slowly, needs much attention to rear it, and much time to mature it. The crown of life is a prize too great and precious to be won without a prolonged and strenuous struggle. In this momentous business no time is to be lost. If it has not been commenced, it ought to be so instantly. If it has, it ought ever to be vigorously prosecuted. In the journey to heaven, as the good man's final home, we should set out early and strive to make speed in acquiring the spiritual fitness necessary, lest the night of death overtake us, and the requisite preparation be not possessed. When we presently fail, from any cause or motive, to come to a fixed determination for God and godliness, this predisposes for prolonged indecision and consequent delay. The innate aversion of the human heart will not abate, but grow. The obstacles or inducements which encourage indecision will gather an increase of power. The promise that this work shall be cared for and done to-morrow, how deceptive! It is not kept. To-morrow comes, and there is less disposition to decision than heretofore. This morrow will never come to an end. The purpose of the deceitful heart will always be for to-morrow. But how unutterably foolish to suppose that the sources and impulses of sin will fail, and be wholly exhausted. Would not this be as childish and stolid as the youth that should stay

by the bank of the river, waiting till it had ceased to flow, that he might pass dry over the channel. It is *now* this work of salvation must be done. The present fascination must be rent. Into the cold stream must the plunge be undauntedly made. The formidable obstruction must be met. The right eye must be plucked out. The right hand must be cut off. Every hour's indecision augments the obstacles. The love of evil waxes stronger. The feeble child of wrong conception quickly rises to the stature of a grown man; and thereafter into a powerful and masterful giant. The sensitive recoil and the diffusive blush of diffidence and inexperience in evil, soon give way to a brow of brass and a face harder than adamant. When conscience is often slighted, it becomes weary of chiding, and "past feeling." When man first enters into evil courses, his judgment may remonstrate against them. Their folly, baseness, and manifest fatal results may be faithfully described; but when they are persevered in, the judgment becomes clouded and deeply perverted, so that the character and bearing of those courses are not distinctly seen; and withal, so vitiated at times, as to extenuate and extol them. Thus he may become incorrigible.

Now, then, is our time. Let us "exhort one another to-day, while it is called to-day, lest any of you be hardened by the deceitfulness of sin." This is "our day of salvation." This is "the season of our visitation." Christ invites us to come to him, and he will give us rest. God commands us to believe in Jesus, and repent of our sin, and turn from all our evil ways. He assures us, if we do forsake our ways of wickedness, he will shew abundant mercy. But the night of darkness and desolation cometh, when no man can work. O sinner, seek to decide now for the Redeemer and thy soul's everlasting salvation. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Has it not been said to a rich worldling, enwrapt in deep and fatal security—"Thou fool, this night shall thy soul be required of thee"? Neither youth, nor health, nor comeliness, nor rank, nor power, nor wealth, nor

care, can serve to divert and turn away the stern call of Death. And after this shall the time of trial and judgment and deserved destiny come. "If we sow to the flesh, we shall of the flesh reap corruption." Resolve not as Felix, who trembled as Paul "reasoned of righteousness, temperance, and judgment to come," when he said, "Go thy way for this time; when I have a convenient season, I will call for thee." This convenient season never came, and Felix perished in his lusts.

There is the religious sentiment.—This predominated in Maria in a very marked degree. Deprived, when an infant, of her father, her religious training fell entirely under the direction of her surviving parent. Fully furnished with sacred truth, devout, affectionate, earnest, assiduous, and unwearied, most faithfully did she perform her work. From vigilant and successful maternal tuition, as well as from long and zealous attention to Sabbath School exercises and instruction, her stores of knowledge, even in youth, it would appear, were large and valuable. At what time she was called by the grace of God, and separated to his service, is not known. But there is reason to suppose, from her own private papers, that she had, in very early life, devoted herself to God. In her thirteenth year, she thus writes—"O Lord, how I forget thee. How I neglect thy Word, and my kind mother's good counsels. My pastimes engage me; and my companions entice me into folly. My heart falls too readily into all these frolics. I feel that thou art present, and know that thine eye is upon me; and believe that thou wilt bring me into judgment; but the evil desire in my heart leads me often to forget all this. The Sabbath is frequently a weariness to me. There is nothing but religion in our house on that day from morning to night. The Sabbath School I relish; for I get knowledge, and high place, and much praise. The preaching I like. I see companions and the finely dressed ladies; but at times our minister speaks awful things against those who forget God, and read not the Bible, and keep not the Sabbath, and curse and swear, and do foolish things.

Prayer every day I make; but I frequently feel no inclination for it, and my heart is so heavy that I cannot get thoughts and words to make supplication. Yet I feel that all these duties are right, and ought to be constantly, and with the heart, performed. Lord, I am a sinner—a wayward sinner, and in unhappiness. I deserve to suffer and to perish without end. Lord, I feel I need thy mercy. I feel I cannot come to thee in uprightness for faith, and blessing, and peace. I know I am what the Bible says—corrupt and unrighteous. When I read about Jesus, and consider by whom he was sent, what he is in himself, what he taught, and did, and suffered, and that all his errand to our earth was to help and save sinners, I wonder at the love which incited him to give his 'life a ransom for the sins of many.' But this Jesus, who has pleased God in all he did, redeemed from the curse of the law and from the power of sin, is the Saviour I need. O Jesus, have mercy on me. Help me to believe in thee. Help me to love and obey thee. Help me to give myself to thee now, and wholly and for ever. O give me an heart to do this. Teach a child to pray. Teach me thy way. Give me to know thy Word and love, and do it. Keep me from sin. Help me not to go in the way of sinners. Enable me to do good to others. Save my soul that would put its trust in thee. How my young class-mates draw me into many follies. My Saviour, help me to serve thee, and not to go with them to sin."

Five years later she came under very deep and abiding impressions of her condition as a sinner. Domestic trial and personal affliction seem to have been the occasion of this result. A brother had perished at sea, and her own health was at this time much impaired. She became the victim of distressing fears. In so far as she had mingled with the gay world, she saw the frivolity and felt the unsatisfactoriness of such a course; and to the extent, which was neither much nor long continued, in which she had so walked, she lamented the folly of which she had been guilty, and resolved thereafter to have no fellowship with the ungodly in their vain customs

and unfruitful works of darkness. For a while she sought relief from her distress in increased attention to religious duties in private and in public. She read the Bible more frequently and with deeper solicitude. She waited on public ordinances with greater care and earnestness. She gave herself more to prayer. She consulted religious books. But still she found no real religious comfort. This she could not understand; and it aggravated perplexity. She had set out on a wrong principle. She would work out her own deliverance. She would establish a righteousness for herself; or, if not altogether this, she was not as yet sufficiently humbled, and did not look directly and wholly to the righteousness of Christ for reconciliation with God and everlasting life. Finding every effort abortive, she revealed her state to her mother, and through her instructions, counsels, and prayers, the Gospel way of salvation was made known to her, and God in mercy brought her to confide in Jesus, and thus gave her peace and assured hope of future glory. Thereafter she gave herself publicly to the Lord, and declared her choice of him as her portion, wisdom, righteousness, sanctification, strength, and refuge. Her whole subsequent life evinced her integrity in the profession she made. There were now, at least, vitality and truthfulness in her religion. It was without ostentation, though deeply earnest. It was not merely on her lip and countenance. It was in her heart, and an element in her life. Hers was the religion of light, and love, and holiness, and settled peace. Her life was a life of faith. Her walk, a walk of godliness. Her speech was seasoned with salt, and ministered grace to the hearers. Her impressions of unworthiness and indebtedness to the mercy of God in Christ were deep and permanent. She never forgot the pit out of which she had been taken, and the rock out of which she had been hewn. She often spake of herself as "a brand plucked out of the burning"—as an assiduous self-worker, apprehended by divine grace and snatched from destruction. In her privileged and blessed condition she laid no claim to perfection. She

was honestly jealous of her principles and motives of action; and ever humbly sought to bring forth fruit meet for repentance. In no small measure was the love of God shed abroad in her heart by the Holy Ghost. She had this witness within her, that she had passed from death to life; that she loved the brethren in Christ. In this matter neither the animosities of sect nor the peculiarities of creeds could pervert her judgment or chill her regard. Real goodness won her. She could extend love to the saints in Christ Jesus howsoever called and wheresoever situated. Though, according to her knowledge and conviction, firmly attached to the Church of her selection, her spiritual affection did not run in a denominational channel. As her years multiplied, the religious sentiment grew with rapidity; and though by no means without defect, yet in the later years of her life there was a singular spirituality and heavenliness in her mind, her aims, her exercises, and enjoyments. The beautiful and instructive delineation of the growth and faithfulness of the righteous who truly prosper, which the seraphic singer of Israel gives, seems to have been verified in her—"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: he is my rock, and there is no unrighteousness in him." The religious sentiment is the principal thing. "Seek first the kingdom of God and his righteousness, and all other things shall be added." "Wisdom is the principal thing; get wisdom, and with all thy getting, get understanding."

There is continued recurrence to the Bible, and unfeigned reverence for it, with a faithful observance of the Sabbath, and the institutions of the Sanctuary.—Her reading was very various

and extensive. In the earlier part of her life, and even when pressed by the demands of business, she had examined with care, and not without profit, the most important works in philosophy, literature, history, and biography, connected with her own country. Nor was her reading desultory. It was searching and reflective. Though it embraced a large range in every department, from Locke to M'Cosh, from Butler to Hamilton, from Chaucer to Bailley, from Hume to Macaulay, from Buchanan to Tytler, from Fielding to Dickens, from Addison to Roger, and from Boswell to Cockburn; yet she nevertheless meditated a great deal more than she read. She regarded it as a prodigal waste of time to hurry through a book without intense reflection, if it were worth reflection; and if it were not so, she felt that time ought not to be spent in reading it, and regarded it as exceedingly obstructive to the development of the human mind to be contented with storing the knowledge which others furnish, without seeking the native products of self-reflection and self-effort.

In the latter years of her life, indeed, she did not engage in this kind of reading with much frequency and eagerness; but she did not wholly relinquish it. A portion of her time was devoted to the leading new works of the day, and to some of the best reviews. But all along, and more and more so, as she advanced, the Bible was the book of her daily reading. To her it was the communication which her heavenly Father had made to her. It was heaven's light, and she hailed it with joy. It was emphatically her study. She read much in it every day, and never wearied in the exercise, but found increasing delight in it. She was intimately familiar with every part of it, and had much of it, especially of the devotional portions, stored in her mind, and could promptly command what she had thus laid up as exigence might require. She had a thorough knowledge of its doctrines, precepts, promises, narratives. To the authority of Scripture she implicitly bowed. When she had by careful examination satisfied her judgment as to what on any given point was re-

vealed, she thenceforth held it unwaveringly and fearlessly. She had a profound regard for the revealed will of God; and when she saw that habit or opinion had, according to the divine requirements, to be relinquished, it was instantly and thoroughly done. There was no shrinking and no compromise. She lived and walked in Bible light. Under the Spirit the Bible was the source of all her sacred knowledge, consolation, and strength,—a light to her feet, a lamp to her path, a well of water in the desert, her song in the house of her pilgrimage. In her instruction classes and in the social prayer meeting, she shewed—as her private notes indicate—a clear insight into the meaning of much of the Word of God, and could unfold its truths with much plainness and force. She took the Calvinistic view of the revealed system, especially on all the distinctive and important doctrines of human redemption, and its spiritual privileges and practical results, and could sustain it with cogent Scripture argument and lucid illustration. Arminian and Antinomian tenets, in every form and shade, she firmly and energetically repudiated. Any system that detracted in the least from the infinite greatness of the Redeemer, and the moral efficiency of his vicarious work, she could not bear. In her interpretation of Bible truth, Christ was true God and Immanuel—"all in all" in redemption. Man merited nothing. "Christ is the end of the law for righteousness to every man who believeth," and the grace that saved did not set free from the obligation of the law as a rule of righteousness, but necessarily and invariably prompted to render cordial, and constant, and universal obedience. She felt herself to be a debtor to Christ, and with grateful heart she presented her body, her duties, labours, liberalities, as a living sacrifice, holy and acceptable to God, which "was her reasonable service."

While the Bible always held the principal place, not only in her general reading, but in her religious, yet she did not by any means overlook the more eminent and useful writers on sacred subjects to whom she might have access. For interpretation,

she recurred chiefly to Henry, Manton, Leighton, Eadie, Candlish; for system, to Charnock, Howe, Owen, Edwards, Ridgley, Hill, Dick; and for the practical application of Christianity, to Flavel, Bates, Bunyan, Mead, Guthrie, Boston, the Erskines, Winslow. The sermons which she most highly prized were those of Beddome, Burder, M'Laurin, Butler, and the elder M'Crie. The posthumous volume from the pen of the latter, especially the discourses in it on "The Character of Paul," "Christian Friendship," "The Prayer of the Thief on the Cross," "Love to Christ," "The Love of the Spirit," "The Death of the Righteous," "The Soul Committed to Christ," "Assurance," she read again and again. Every week almost she would go over some of them. Nor does it need to be added that the Gospel of the Son of God, and the day of God, were ever precious to her. While she could admire the efforts of great mental energy and varied literary accomplishments, yet if a discourse was sparing, or in the smallest measure equivocal, in the exhibition of the distinctive doctrines of the grace of God, and of Christ crucified, risen, and glorified, she would have accepted with much greater satisfaction the faithful and full exposition of the true Gospel of the Saviour, however plain the manner, and however feeble the instrument. The day of God and the house of God were ever welcomed by her; and in her spirit, as well as with outward exactness, did she endeavour to observe the day of God and the ordinances of the sanctuary. The day of God she loved. In the tabernacle of the Lord, and in the assembly of the saints, she delighted.

The Sabbath evenings were her choicest and most enlarged and joyous seasons. Then, in general, she seemed to be most absorbed in the spirit of devotion, and most enwrapt in the prospects of the future life. Then she would expatiate with unrestrained freeness and exuberant fulness on the grace of God, the rebellion and ruin of man, the means of deliverance, the love of Christ and his obedience unto death; the love of the Spirit and his renovation of the human soul; the blessings, privileges,

pleasures, and prospects of the redemption of the Gospel; triumph over death, and the revival and glorification of the dead in Christ; and, at times, reverting to the future life of the redeemed, and, very much in the spirit and solicitude of Foster on this all-interesting theme, indulging in questionings and speculations in regard to it, would glowingly descant on the purities, love, harmonies, and joys of heaven; on the entire absence of all selfishness, and sordid motive, and irregular affection, and ungodlike aim; on the progressional expansion of the powers of the redeemed, and the consequent indefinite increase of spiritual enjoyment. These were bright and hallowed hours of amazing spiritual elevation and delight. She seemed as if "caught up into the third heavens."

Reader, revere the Bible, the Gospel of Christ, and the day of God. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of" Christ. "Remember the Sabbath day to keep it holy." "Forget not the assembling of yourselves together, as the manner of some is."

There is frequent, earnest, and confiding prayer.—The life of the true disciples of Jesus is not only a life in Christ, and a life of faith in Christ, but a life of prayer. Thus does the child of God express his desire. It is a medial element of his spiritual being—the mean of his strength and growth. As he abounds in true prayer, so does he prosper.

"Prayer is the soul's sincere desire,
Utter'd or unexpress'd;
The motion of a hidden fire,
That trembles in the breast.

"Prayer is the burden of a sigh;
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

"Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The majesty on high.

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gate of death;
He enters heaven by prayer.

"Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice,
And say, 'Behold, he prays.'

"The saints in prayer appear as one,
In word, in deed, and mind,
When, with the Father and the Son,
Sweet fellowship they find.

"Nor prayer is made on earth alone:
The Holy Spirit pleads;
And Jesus, on the eternal Throne,
For sinners intercedes.

"O Thou, by whom we come to God,
The Life, the Truth, the Way;
The path of prayer thyself hast trod,
Lord! teach us how to pray."

Prayer was Maria's daily exercise, her frequent exercise on every day. It would appear that her spirit in its intermissions of active thought, went continually into ejaculatory communing with her God, irrespective of time, or place, or companionship. With the new and living way into the holiest by the blood of Jesus, she was intimately familiar. Thither the Spirit of intercession constantly conducted her. There he taught her to pray; and in praying enabled her to believe; and in believing brought her into fellowship with the Father and with his Son Jesus Christ. Thus did she live till the last hour and moment of her earthly being. She knew her God, as the God that heareth prayer, and could attest, from her own experience, that "blessed is" she "that believeth, for there shall be a performance of those things which were told her of the Lord." Many were the immediate answers to prayer which she affirmed she had received. She never doubted that the promise that met her condition would be fulfilled. She never feared that she would

not obtain what she needed. She might be in danger, or in trouble, or in weakness, but she never supposed for a moment that God would not preserve, or deliver, or sustain, if it should be for her good and his glory—and she sought no more. She had an unreserved and child-like confidence in God. She never thought of detriment arising from his hand. Her confidence in his love and care never forsook her, even when her infants were smitten and laid on the bed of corruption, and her domestic relations were, one after another, cut off; or when her own health and energy failed; or when she seemed at times to suppose that there was little spiritual fruit arising from her labours among the young. She fainted not, but still trusted, acquiesced, and waited. In prayer, she found enlargement and relief, consolation and succour, light and incentive. In it, she was earnest, but submissive; importunate, but humble and resigned. Like Enoch, she walked with God. As Abraham, she staggered not at the promise through unbelief. Like Jacob, she wrestled with the angel and prevailed. As Moses, she endured, as seeing him who is invisible. And like Paul, she finished her course with joy. Prayer was her last work on earth. In the spirit of child-like and unfearing confidence, she peacefully fell asleep with prayer to her Redeemer in her heart. The power of distinct utterance had failed; but the heaven-directed eye, and the quick movements of the lip, and the slight uplifting of the hand, impressively told the soul exercise which engaged her while she was in the act of passing into eternity.

"In all things by prayer and supplication, with thanksgiving, let your requests be made known unto God." "Praying always with all prayer and supplication in the spirit; and watching thereunto with all perseverance and supplication for all saints." "Pray without ceasing." "Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." "If any of you lack wisdom, let him ask of God, that giveth to all

men liberally, and upbraideth not; and it shall be given him."

There is active benevolence.—Maria was ever ready to take an interest in the weal of others—to give wholesome counsel, and to make varied exertions for their benefit. The cultivation of this benevolence did, no doubt, yield her much enjoyment; but it oftentimes exposed her to much and prolonged effort, and no small vexation and sacrifice.

When she lived in ——, the young who attended her Sabbath School were the objects of her bounty; and not a few poor, not only in the religious community to which she belonged, but in other religious denominations, and even in the out-fields of the world, received largely and steadily, so far as she deemed her means would allow. Some of the godly poor were for years suitably nourished at her own house. And while she resided in ——, not only the poor and needy of the congregation of which she was a member, but those of the community in general, shared in her beneficence. To the Sabbath School she ministered not a little in various ways, and endeavoured to foster and prosper it by every sacred expedient she could think of. The treasury of the Church, and of Missions—Home and Foreign,—religious tract distribution, and the circulation of the Scriptures, received yearly, in no stinted measure (her resources and other necessary demands considered), her contributions. In this way, too, there were several serious and deserving youth that she helped in the prosecution of their studies for the ministry. Most of these have done well and prospered in their work. Careful in every thing and gathering up the fragments, she was nevertheless, when the proper occasion arose, greatly generous. And her very carefulness and economical habits, which might be the object of scorn to not a few who knew her and look not beyond what is temporal, enabled her to be bountiful in the time of real need; when those who mocked and profusely expended on the vapid and unimproving gaieties of

the world, had not to give what was befitting the call made on them or the social position they occupied.

Reader, forget not that "it is more blessed to give than receive." "He that giveth to the poor lendeth to the Lord." "A good man sheweth favour, and lendeth. He hath dispersed, he hath given to the poor."

There is earnest and unabated concern about the salvation of sinners.—The redemption of the human soul was, with Maria, the principal thing. This was the one thing needful—absolutely indispensable to present and future happiness; and ineffably precious. She ever vividly felt the measureless and appalling woe involved in the perdition of the human soul.

For the salvation of sinners, she not only did daily offer earnest supplications to God; but she constantly embraced every opportunity given to her to deal with them about their condition of guilt and danger, and to exhibit to them the means of redemption by the blood of Christ, and to urge them to seek to be empowered to believe on him that they might be saved. This was a ruling power in her heart. She would have all men come to Jesus and share the blessings of the common salvation.

Under this impulse it was that she engaged with such zeal and constancy in the tuition of the young. She loved children. Never was she more genially employed and happier than when among them labouring to instruct them in the great things of God's law, and of eternity. She had a singular facility in communicating in the clearest manner the most important truths. Her native kindliness and sympathy ensured lively interest in her on the part of the young. When ill-health prevented her, at times for weeks in succession, from meeting with them, no sooner did she resume her labours than they clustered around her as heretofore, and even with keener relish. It was thus wheresoever she went. She was usually no time at a sea-bathing village or rural hamlet before she would be found at her place of daily resort surrounded with groups of children that she had met and greeted in their walks, telling them Bible stories,

dwelling on their sin and danger, shewing them the love of Jesus in dying on the cross to save sinners, entreating them to come to Him for pardon, and peace, and eternal life, and to give up with all iniquity and folly, assuring them that he hath said —"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God"—that "wisdom's ways are pleasantness, and all her paths are peace;" and distributing Sabbath School lessons, or useful tracts. Nor were these incidental interviews altogether without fruit. Having had occasion recently to revisit a rural scene on the ——, where Maria more than once spent a few weeks in autumn, and where she met with a few very intelligent and devout people—the scattered remains of one of the earliest congregations in the Secession on the Deveron, broken and disabled through the influence of headiness, love of predominance, and impatient and resolute prepossessions, with whom she had much improving and delightful intercourse, an incident led me to enter a lonely hamlet in a very secluded spot in order to obtain some information in regard to certain celebrated places in the neighbourhood, and the best and most direct roads to them, the only inmates of which were a grandmother and her granddaughter, who seemed to be about eighteen years of age, and who was in rapidly increasing weakness, and under the hectic fever of consumption in its last stage. After some inquiries respecting my special objects of call, the conversation turned to the condition and prospects of the invalid. There was a small New Testament on her pillow and a few tracts, among which there were Bunyan's "Sinner Saved" and "Come and Welcome." Having opened the New Testament, my heart melted as the eye caught Maria's name. The suffering youth told me with much tenderness and grateful feeling that "a Mrs —— had been some few years ago residing in this neighbourhood for a few weeks, and had collected the children that would come, and gave them instructions. A great many attended, and all were exceedingly fond of her. She was so kind, so plain in her teaching, so

earnest in her warnings to us, and so fervent in her prayers for us. She gave us books and tracts: and these you see are from her. Before this time," she continued, "I knew nothing of my condition as a sinner, nothing of my unworthiness and guilt and danger. I had no knowledge of Bible truth nor proper views of Christ and his work, no sense of my need of salvation through him. By her directing me to read the Bible and attend to prayer, and by her instructions, I was, under the blessing of God, brought truly to see my real state as a wrath-deserving and ruined sinner. For a while I was in deep distress. In reading the epistles of Paul to the Romans and Ephesians, I came to see my exceeding sinfulness and God's abounding grace in Christ Jesus to sinners. In his great mercy he revealed his Son in me, and delivered me from my fears and tremblings. How precious Christ appeared to me! How deeply I felt his worth and mercy! How great the love wherewith he hath loved sinners, when he gave himself for them! What an unspeakable gift is Christ! What an unspeakable salvation he has to confer! Since this inward change I have had comfort and confidence in thinking of God, and judgment, and eternity. But for the knowledge of Christ that I now have, what would have been my condition laid on this bed of sickness and languishing! I look at his perfect righteousness, and death has no terrors to me. . . . . .

"I feel I am dying. I have no wish to live. My heart is weaned from all on earth. I wait the fulfilment of my Redeemer's will. I look at his promises, and faithfulness, and power, and I have no fear he will forsake me in the valley of the shadow of death. But for the instruction Mrs —— gave me, I had continued in ignorance of my condition and danger—lived in neglect of God, of Christ, my soul, and eternity. She was the mean of bringing me to Christ, to strive against sin so far as I knew it, and to live to God and fulfil his will. And now I feel that I am saved—saved by grace, saved by Christ, who hath had mercy on me. I seek to trust in him. I commit all to him.

How I would like to see her again. She would assist me so much in rightly directing my thoughts and exercises."

She was informed that Mrs —— had been called to give her account. She mused for a while as if somewhat perplexed. By and by her eye brightened up, and she said—"Well, teacher and scholar will soon be together. We shall sing the praise of the Redeemer, who hath loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Jesus, my Saviour, will, while I am in the body, give me what is good, and bring me in the end to himself, to be with him for ever to behold his glory. 'For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.' 'My flesh and my heart faileth; but God is the strength of my heart and my portion for ever.' 'For this God is our God for ever and ever; he will be our guide even unto death.' He hath said—'I will never leave thee, nor forsake thee.'" With melting but grateful heart we cast our last look on this brand plucked from the burning—regenerated and redeemed, retiring from the earth without reluctance or fear, and rejoicing in the near and sure prospect of a pure and blessed immortality.

For the work of teaching, she prepared, it appears from her notes, with much care and assiduity, and imparted no small measure of wholesome instruction. Her counsels were wise, her warnings faithful, her appeals to the conscience pointed and rousing. Though there may not have been the spiritual fruit from the seed that she so long and plentifully dispersed, yet not a few have ascribed their first serious impressions to her teaching; and many who have not come under the saving power of the Gospel of Christ, speak with gratitude of the benefit they derived from her instructions, and the restraint which the remembrance of them imposed upon them in seasons of temptation to indulge in sin and revelry. And though much of the seed that she scattered may not yet be quickened, still a

time may come when the great husbandman shall cause it to spring up and grow, and be fruitful. May there be a seed raised up from age to age to serve the Lord! May her mantle descend on many of the young who were familiar with her example, and on those of them who may meditate on the history of her life! May they hear her voice from the tomb, saying, "Go and do likewise;" and seek to serve the Redeemer—to strive, in the beauties of holiness, to save sinners from destruction. Thus, when life's course is finished, they shall come to be with Christ where he is, and shall ever sing the new song of the ransomed.

It was this undying desire to benefit and save souls that prompted her to embrace every suitable opportunity of speaking on some portion of revealed truth to those with whom she had frequent or only occasional intercourse; and whatever might be their carelessness and indifference in religion, or their known hardness and wickedness in reference to the salvation of the Gospel, the well-being of their souls, and the awful solemnities of eternity, her disinterestedness, kindliness, intelligence, reasonableness, and truthfulness, secured for her a patient and acquiescent hearing. Rarely did even the wildest and rudest with whom she dealt on these matters shew the smallest disrespect; and if her conversation with them happen to be recalled to any of them that survive, even the most intemperate and wayward among them, the rehearsal arrests and softens.

Wherever Maria thought she could do any good, she would tender a suitable counsel, or give a religious book of some interest, or send in her friendly notes a sentence or two, brief and pithy and kind, on the real business of life, and the preparation needed for eternity. As an instance of her manner, she thus writes to a relative who had greatly erred:—"Your present way, my dear J——, is far, very far, indeed, from being right. . . . . Lamentably have you departed from God and the way of truth and integrity. Seek, oh seek power to return. Read God's Word constantly. Pray for the enlightenment and

guidance of the Holy Spirit. Revolve and pray over these prayers: Matt. xi. 28—30; Hosea xiv. 1—9; Isaiah i. 18—20; 2d Chronicles xxxiii. 1—14. In these recent painful and mournful changes which have appeared in your life and conduct, what a sad result of the very careful and earnest religious education you enjoyed in the parental home!

"My dear J——, often every day do I pray for you that you may be reclaimed, converted from sin to God, and set on the way of life and godliness and peace. Meditate much on the parable of the prodigal son—Luke xv. 11-32. What love and mercy and tenderness are there exhibited to sinners; even to the worst, the very worst of sinners. Seek the Lord the Spirit to give you a will—a heart to forsake and abhor every evil way. Satisfaction in your past way I am sure you have not found. Any pleasure you have enjoyed has been sensual, and but for a moment. Ah, no true peace of soul can be found in the ways of sin. These are strawed with misery and woe, and, if not forsaken, will bring to eternal ruin. With you, what a fall from high position and influence and extending worldly prospects—what ignominy, degradation, and wretchedness! What a mercy it is that God has not as yet cut you off in the course of folly. You have gotten space for repentance. Seize the passing hour. Plead for mercy and a new heart, and forgiveness and holiness. If you obtain not these, destruction eternal shall overtake you. A soul for ever and utterly lost, how dreadful the thought! May Christ have compassion on your soul. 'May you get faith in his blood, and be cleansed from all your filthiness and sin." . . . . . This relative, a nephew, had high position, carried on an extensive law business in ——, married the daughter of an eminent Judge, stood for the representation of the State of ——, in Congress, and did not succeed; expended much in various ways in the contest, indulged eventually in gambling and its attendant vices, became unable to meet his debts, left for ——, and after a brief sojourn there, came to a small wayside inn in W——shire, and, when his means were

all exhausted, took poison, and perished, and was buried by the public authorities in the district in the place where self-destroyers are laid. Verily, "The ways of transgressors are hard." "The curse of the Lord is in the house of the wicked." "For the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

With a young lady in whom she had taken a deep interest, who was entering into active life, and about to mingle with gay society, and who, from the liveliness of her temperament, the guilelessness of her intentions, the passion for enterprise, and regardlessness of criticism, was apt to occasion, if not provoke, at times unfavourable remarks, she thus affectionately and earnestly deals, and even expostulates:—

"My dear M——, it gives me not a little relief to learn that you have met with so many business friends in the department to which you have devoted yourself, and received so much direct and useful encouragement from them. Walk worthy of the blessings Providence has thus conferred upon you. Be not ungrateful. Remember that it is God who raises up friends in time of need, and gives and controls the favouring influences. Dishonour not the kindness shewn to you, and the confidence reposed in you. Be not carried away with success. Be faithful to all your engagements. In no instance allow yourself to come short of your promise. Be the same in equity and consideration and kindliness to the poor as to the rich. Guard against frolic and adventure. This invites criticism. Indulge not in sarcasm. This will create a dread of you, and multiply enemies.

In the circle in which you move, many and seductive will be the temptations to neglect religion and the well-being of your guilty and deathless soul, to which you will be exposed. The gay will seek to draw you along with them. Take heed that the worldly whirl does not sweep you away. Sit not at the card table; mingle not in the promiscuous dance; go not to the opera or theatre. It concerns me deeply to learn that, now and then, you join parties of pleasure and take rural excursions,

visit museums, gardens, and other scenes of general resort on the sacred day. Thus you violate the fourth command of the Divine Lawgiver, neglect the house of God, and the fellowship of them who fear God. If you do fall into this course, and continue in it, the Deceiver will gain advantage over you, and your spiritual and eternal well-being may come to be imperilled. When sinners entice you, consent not. In no instance should you yield to the desecration of the Lord's day, whether in public or private. If you do, you enter upon a course of sin which will originate manifold and intense miseries here, and, if mercy reclaim not, will terminate in everlasting wailing and destruction. Conform not to the world's sinful usages. Be firm, and give not way to solicitation, or flattery, or blandishment, or ridicule. Avoid even what is doubtful; shun the appearance of evil; go not in the way of the ungodly. What profit, what pleasure, what agreeable reflection afterwards can the world's amusements—nights extended to the morning devoted to vain pastimes, silly gossip, foolish, and it may be, unseemly flirtation, yield you? Verily, none: none that is holy and abiding. Such a course is not only not decorous, it is not rational, with a hereafter and a judgment day before you. "Be not conformed to this world, but be transformed by the renewing of your mind." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Keep with vigilant care your integrity. How little damp dims the mirror! A gem flawed loses more than half its worth. Open not your mind to the charmer, how pleasantly soever he may charm. Maintain with steadfastness the purity and dignity of the female character, which are essential to its loveliness and to its just and prevailing influence. Read a portion of the Bible every day. If you would quicken the intellect, and refine and elevate the affections of the heart,—if you would be conversant with the higher development of the Divine character, and with the noblest aims which can engage the human soul,—if you would know your own real moral condition and wants,—if you

would find what truly meets your inward exigence,—if you would experience the most satisfying enjoyments, recur daily to the sacred Scriptures. Meditate much on Jesus Christ, his character, his mission, his work, his salvation, and his service. Abound in prayer. Give yourself to much reflection and to self-scrutiny. Mortify the deeds of the body that you may live. Implore constantly the grace of the Spirit. Walk in the Spirit. Realise the presence of Jehovah, and the solemnities and destinies of eternity."

Seldom did those who had any intercourse with her leave her presence without receiving some useful, impressive hint on those vital points—the proper preparation for life, and the proper preparation for death, and for an endless being. And many, young people especially carried away some truth or some lesson, which they never afterwards forgot, and which often served as a check under the influence of the world's vanities, and in their forgetfulness of God, their soul, the final judgment, and eternity. It is no rare thing to meet with those in this class, male and female, with whom she had come in contact, and to whom she may have done some kind service, or written or spoken some serious and wholesome counsel, shed the grateful tear at the mention of her name. How much good, not perhaps to be disclosed till the day when the secrets of all hearts shall be made manifest, may she be found to have been thus made the instrument of effecting! How many may be the works of this kind that follow her! And yet this was one of the things in which she often alleged she had been remiss, and lamented that she had not done in any part of her life—but particularly in the most vigorous part of it—what she could in this way. When through any influence whatever she neglected the opportunity of giving needed advice, or suitable reproof, whether to professors of religion or mere men of the world, she bitterly regretted it, and did not neglect her resolution not to allow another such occasion to pass unimproved. She would be free from the blood of all men. She would not allow sin to lie on her neighbour's or brother's head without warning him of

his danger, and she ever urged her fellow Christians to maintain more watchfulness and more faithfulness in this matter. She alleged that if Christ's disciples were only as true to one another as they ought to be, how much they might help one another, and provoke one another to good works. Worldly prudence and policy, and secular interest, and the keeping of cordial friendship with erring parties, all greatly obstructed this salutary and mutual corrective influence.

Reader, forget not that the fashion of this world passeth away, and immortality lies before you. Time approaches towards his last hour. Ere long, and at the appointed day, "The Lord Jesus shall be revealed from heaven in flaming fire." Then "shall he be glorified in his saints, and admired of all them that believe." It may be you regard godliness as fanaticism, and stigmatise the soberness of Christian peace as the gloom of a joyless spirit; and yet, from some cravings and yearnings in your nature, you cannot forbear sighing out, "Let me die the death of the righteous, and let my last end be like his." But if you proceed no further, your wish will not be granted. None shall die the death of the righteous who do not live the life of the righteous. They only are fit to be with God who love God and keep his commandments. In that day of transport and of terror, which you shall witness, how many of the thoughtless, who now sport themselves with their own deceivings, would give all the treasure of the world, if they had it, or if it would be of any avail, to be privileged fitly to sit with the holy and the good on the right hand of Jesus Christ. Now is the accepted time. This is your day of salvation. The Gospel of the Son of God offers you at this instant the forgiveness of all your sins, and an inheritance among them that are sanctified. Salvation is presented as a free gift, accept it and live,—accept it and be safe,—accept it and put away the shudderings of guilt and the fear of death. Then shall you go in due season to be with Christ, and your purified and happy spirit shall have an everlasting abode in the mansions of the saved. So may it be. Amen.